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North-West Coast.

EXTRACTS FROM THE REPORT OF AN EXPLORING TOUR ON THE NORTH-WEST COAST OF NORTH AMERICA IN 1829, BY REV. J. S. GREEN.

(Continued from vol. xxvi. p. 373.)

In the number for November, extracts were given from Mr. Green's report, describing the country, the number of inhabitants, their language, appearance, condition, and government. The extracts in the number for December, were concerning the religion of the north-western tribes, and the influence of foreigners upon them. In that number extracts were commenced from Mr. Green's journal, which are now to be continued.

April 4, 1829. About ten days since we left Norfolk Sound. Nothing of the kind can be more disagreeable, than to be driven about on this coast. The weather is frequently so thick, that the land, though near, cannot be seen, so that sailing from place to place is attended with no inconsiderable danger. Such has been our situation for several days. In coasting to the south we stopped at Cooyou and Henega, so called from being the residence of two small tribes of Sitka Indians. At these places I saw but few natives, nor did I glean any additional information.

Intercourse with Various Indian Tribes.

This evening we cast anchor at a place called Clement City. Here we found the Tum-Garse Indians, a small tribe who also speak the Sitka language, and reside in this neighborhood. Just before we cast anchor, Le Koote and Jones, the two principal chiefs of the tribe, came on board. They can talk a little English, and I tried to interest them in my agency. With the assistance of capt. Taylor, I made them un-

derstand my object. They said it would be well for them to receive instruction.

9. To-day we entered Observatory Inlet, and, proceeding about twenty miles, reached a place called Nass, lat. 55°. Here it is that the English Hudson-Bay Company design to form a settlement, the present season. They intend, if possible, to monopolize the trade on this part of the coast, and an establishment at this place would be of great service to them. The country is exceedingly rough. The Nass men are a powerful tribe, and have the reputation of being peculiarly savage. They reside at this place only a part of the year. Here they obtain the "*shrow*," a fish from which they prepare, in great quantities, an oil which they regard as a great luxury, and which furnishes an article of trade. Before the Indians made their appearance, capt. Taylor ordered the *boarding nets* to be put up, and he stationed a watch on different parts of the deck. This net, made of strong cord, prevents the Indians from coming over the ship's sides. When they came to trade, they were admitted, a few at one time, through a port hole, and all their movements narrowly watched. The Nass men seem to combine the "man-brute" with the "man-devil." They appear more dirty and degraded, than any Indians whom I have yet seen, while, at the same time, they exhibit an intelligence strongly marked. This intellectual strength, without one softened feature, assumes the aspect of a desperate fierceness. To some of the principal men I explained, as I was able, the object for which I came hither.

In the evening capt. Taylor kindly offered, on my account, to make inquiries of Le Koote, the Tum Garse chief who accompanied us from Clement City, respecting his belief of a Supreme Being, and a future state. I thankfully accepted the proposal, and Le Koote gave us a long account of the religious notions of his tribe. Among other things he said, that of those, who at death went to the place above, some were not well received, and being sparingly

furnished with food and drink, returned and assumed another body. A chief of a neighboring tribe, he added, who was killed on board an American ship, appeared to his wife, and assured her that he was the identical child about to be born of her. After the birth of the child, the scars of the wounded chief were found on him, which circumstance fully confirmed her belief in the statements of her husband. When Le Koote had finished, he wished to know what I thought of his narration. Instead of replying directly, I desired capt. T. to tell him, that God, the great Chief above, had given us a book, which taught us our duty, and disclosed our future state. He complied, and among other things informed him, that this book forbade murder, stealing, quarrelling, and drunkenness; upon which the chief interrupted him with the interrogation:—"Why, then, is rum brought hither?"

10. To-day, it being rainy, the cabin has been filled with Indians. The sensation which I experience at such times, arising from the heat and effluvia, are well nigh insupportable. Among others, there were present two chiefs belonging to the Shebasha tribe. They speak the Nass language. About six weeks since, a party of the Kumshewa Indians, from Queen Charlotte's Island, visited the Shebasha tribe for the purpose of trade. In the course of their negotiation a dispute arose, when the Shebasha men attacked the Kumshewa party, and killed several of them. The residue fled, but in crossing over to their island, others were drowned. This intelligence being communicated to the tribe, the Kumshewa men prepared to take vengeance. They immediately went over to seek redress, but, ere they arrived, the Shebasha tribe had abandoned their village, and started for this place. Their houses were demolished, and their property, which was left behind, carried off. How greatly do these bloody men need the gospel.

20. I have obtained a small vocabulary of Indian words, and am beginning to stammer a little in their language.

22. This morning we found ourselves near Queen Charlotte's Island. We came down opposite the Kumshewa village, and several of the Indians came off to us: This is the tribe, several of whom were killed by the Shebasha men. Some of the sufferers in that quarrel were on board. One lost a child, another a sister, another his wife, besides receiving a wound himself. Their badge of mourning is a face painted horribly black, with their hair cut very short. I told them my object, and endeavored to show them the happiness of living in peace with their fellow men.

23. This afternoon we cast anchor in Cordoo sound, at a place called Kiganeé, lat. 54° 41 minutes. The Kiganeé tribe is a small one, consisting, probably, of five or six hundred men, women and children.

They formerly belonged to North Island, a small island separated from Queen Charlotte's only by a narrow strait. Their language is the same. The Masset Indians, who now occupy North Island, are here at present on business. Eadinshu, one of their chiefs, with several Kiganeé men, was seen on board. After learning my object, he gave me an apparently hearty "kill-sly" (salutation,) and entreated me to go to North Island, which he assured me was a much better country than this.

24. Though the weather has been unpleasant, yet, as I wished to see the Indians at their own houses before they became inflamed with rum, I went on shore in the morning, and spent several hours. I visited both the Masset and the Kiganeé Indians, called at several of their houses, and labored to interest them in my object. They were hospitable, and heard me with attention. Though I can but stammer in their language, yet I can tell them distinctly that trade is no part of my object—that I came hither to see and talk with them—to persuade them to receive instruction, to abandon their vices, to become good and happy. I told them of Jehovah, the great and good Chief above, who made the sea, and land, the whites, and the Indians. I told them of the Sandwich Islands, of the former character and condition of the inhabitants, of missionary efforts, and of their present situation and prospects. These statements I have repeated again and again, and have labored to make them understand me.

As I was going from house to house, I saw a bust at the mouth of a cabin, curiously carved and painted. I asked what it was. My Indian guide said it was Douglass, a chief of this tribe, who not long since died in a drunken frolic. He went with me to examine it. He drew back the board which closed the mouth of the tomb. The remains of the chief were deposited in a box, or coffin, curiously wrought, and gaily painted. They usually deposit their dead in similar boxes, though they commonly elevate them several feet from the ground.

25. We have had much company to-day, so that I have been busily employed in the study of Indian character and language. I have had frequent opportunities of speaking to them on the subject of my embassy. This evening I have gathered many items of Indian tradition from an intelligent native. To the *crow* he attributes the formation of the world, and its original inhabitants. He thinks all, especially those who die in battle, will go to some good place, where they will live luxuriantly. He has no idea of happiness other than sensual. I told him of Jehovah, the God of the Bible; of his power, omnipresence, and goodness; of the distinction between good and bad men; and of their future destiny; and I assured him that I greatly de-

sired to give him the Bible in his own language.

26. Sabbath evening. This morning, the day being pleasant, and the Indians about the ships very numerous, capt. Taylor proposed that I should preach on deck. He said all hands should come aft, that the Indians might have an opportunity to see how we conducted public worship. He informed the Indians of my intention, and they were seated. About 10 o'clock, A. M. I took my stand by the companion-way, in the midst of two hundred Indians, or more, fifteen Englishmen, and ten Sandwich Islanders, and invoked the presence and blessing of that God, who made of "one blood all the nations of the earth;" after which I addressed my English audience from the announcement of the angels to the shepherds of Bethlehem. I was exceedingly gratified with having this opportunity of pleading with the men belonging to the ship to accept of that Savior, who bled for them, and whom they greatly dishonor. The Indians were as attentive as could have been expected. They seemed particularly struck with the fact, that I addressed some one above. This afforded me an opportunity of explaining the design of prayer. As many of them have lingered about the ship during the day, I have had frequent opportunities of speaking with them. I gave them the history of the six days' creation, of the institution of the Sabbath, and I tried to explain to them the distinction between this and other days.

28. In the afternoon I went on shore, and spent several hours in delightful solitude. I made what observation I could of the land over which I travelled. On my return, I met Kowe, a Kiganee chief, who has been on board the Volunteer most of the time since the Sabbath. He is a sober man, appears very friendly, and affords me great assistance in studying the language. I have had much conversation with him, and have given him many interesting items of Bible history.

May 1. What evidence have I that this is a polluted, ruined world. The exhibitions of heathenism which I witness daily are painful, but they are not so heart-rending as the scenes which are here acted by men from Christian countries.

2. Kowe is still with me, and I spend a considerable portion of my time in making and answering inquiries. I learned from him to-day, that all the young women of the tribe visit ships for the purpose of gain by prostitution, and in most cases destroy their children, the fruit of this infamous intercourse. I repeated what I had before said on this subject. I told him, also, of the resurrection, and the coming judgment, and I endeavored to inform him how he could prepare for that awful day. I am greatly encouraged to persevere in

my efforts to communicate instruction. Blessed be God, I have already announced to them truths, of which they had never heard, nor conceived. May it be the dawning of light which shall increase to the perfect day.

Towards evening I went on shore to walk for exercise, but the howlings of drunken Indians, and the approach of some of them with their muskets, alarmed me, and I hastily clambered over logs and rocks, and made my way towards the place where several of the ship's crew were cutting wood. Before I reached the place, I saw the boat, which brought me on shore, approaching. On their way to the ship, the sailors had been hailed by some of the Indians, who assured them that my life had been threatened, and they earnestly advised that I should be carried on board ship. I immediately returned, nor shall I venture on shore again among drunken Indians. One week since, I walked this shore with perfect safety, entered the houses of the natives, and told them of God, and Jesus Christ, and of the evil of sin; but now, American rum has imparted to them the temper of infernals. My heart aches in view of their degradation. In the forcible language of another I do most earnestly pray, "Mighty Redeemer, at whose presence foul spirits flee, come and deliver them."

3. Sabbath evening. Kowe has been with me part of the day, and I have tried to do him good. To explain the design of prayer, I offered up, in his hearing, a few broken petitions in his language. I told him something of Jesus Christ, and endeavored to explain to him the nature of Christian forgiveness. Had I a few words to express moral ideas, I could preach to them "Jesus." Kowe asked me the meaning of language, which he has frequently heard on board ships, profaning the name of God, and Jesus Christ, and calling for damnation. I trust he will always remember that such language is wicked, and that all who use it are exposed to the wrath of God.

4. Monday. I rejoice in this season of monthly concert, though I have none to whom I can say, "Let us go to the house of the Lord." I have many things, however, to remind me of the necessity of united, fervent prayer. Oh what is it to be without the knowledge of Jesus Christ! In answer to some of my inquiries, Eadinshu, chief of the Masset tribe, acknowledged that he knew nothing of the destiny of the soul, nor whether it were desirable to go to heaven at death; but he said he greatly desired instruction. What would it be to pour the light of heaven on his darkened mind, to lead him to the cross of Christ!

11. I have been on shore again to-day to visit the Indians. The two chiefs, Sankart and Kowe, received me with great cordiality; and I spent some time with

them very pleasantly. I saw one Indian partly intoxicated, and I pointed him out to several children who sat near me, and warned them to avoid his example. I gathered several additional words in the language, and, to the extent of my ability, I labored to interest them in my object. Kowe, I find, has been very communicative of the statements I have made him. He told me to-day, that many of the Indians think I am imposing upon them; but I believe that I have convinced him of the sincerity of my desires to benefit him and his tribe. He proposes to accompany me to the Islands, to take with him a little daughter, and leave her to receive an education. This I have encouraged, and I have also advised this tribe to remove to North Island, and cultivate the soil. The chiefs say they will remove, if I will come and live with them.

Perilous Rencontre at Kigancee.

12. Who can tell what a day may bring forth? The southeast storm, which for several days has raged with violence, had subsided; the sun shone delightfully pleasant; the hill echoed to the music of the birds; and my heart felt a corresponding emotion, as I beheld the beauties of nature. I walked the deck, and raised my heart to him who framed these hills, and placed among them intelligent beings, capable of studying his perfections, glorifying his name, and enjoying his favor; and I besought God to make them acquainted with the precious gospel. I thought of my visit on shore, yesterday, of the cordiality with which I was received, of the instruction which I imparted; and I indulged the hope, that ere long something could be done for the salvation of those dying men. Little did I think that a pitiless storm was about to beat upon my budding hopes.

About 7 o'clock, capt. Taylor arose, and gave immediate orders to prepare for leaving the harbor. Our anchor was soon weighed, and we began to move. As we had half a mile, or more, to go, before we reached the entrance of the harbor, I was on deck several times, before we were at sea. I observed that there were several Indians on board, and that one of them was bantering with capt. Taylor. I went down again. Soon after I heard the Indians ordered to be off. The clamor which ensued excited my attention, and, perceiving that it increased, I ran on deck, and was distressed to find that a quarrel had commenced. It seems that on being ordered to leave the ship, one of the Indians gave capt. T. a severe blow on the face. This being returned, the Indian seized a billet of wood, and seemed disposed to repeat the blow. The officers and sailors flew to the arm-chest, which stood on the fore-castle. The Indians pushed forward, and a scuffle ensued. By this time I was oblig-

ed to provide for my own safety; for an Indian drew his knife, and made towards me. He was not more than six feet from me, when I saw his bloody design. The expression of his eye, when it caught mine, I shall not soon forget, nor the feelings which it awakened in my bosom. Having no means of defence, I ran below, passed through the cabin, and entered capt. Taylor's state-room. Here, while I besought the gracious Savior to shield us in this hour of peril, I drew from beneath the captain's pillow a loaded pistol, and waited (I need not say with what emotions) the result. My anxiety was greatly increased, when I heard the discharge of muskets on deck, fully believing that the work of death had begun. The attention of the Indian, who began to follow me, was diverted by one of the ship's crew, who, perceiving his object, interposed. Blessed be God, who preserved me from the dreadful necessity of shedding blood. After waiting two or three minutes in my retreat, and not hearing any one in the cabin, I came out. The firing on deck continued. I started to go up, but met some of the crew with the first officer of the ship in their arms. He had received a severe wound. Capt. Taylor committed him to my care till we should be farther out at sea. I ran on deck, and with gratitude to the Savior, I trust, perceived that we had passed the entrance to the harbor, which is not more than thirty rods wide, and that the firing had ceased. But oh, what a scene! One poor Indian lay on deck a bloody ghastly corpse. Others were supposed to have fallen overboard, and others still were slightly wounded. A buck shot passed through the hat of the second officer, and several were lodged in the sides of the ship. I returned to the cabin, and examined, as well as I was able, our wounded officer. The ball entered his left arm near the shoulder, came out at his bosom, and grazed the right arm near the wrist. I did what I could to staunch the blood, and relieve his excruciating pain. We hope the wound is not desperate, but as we have no one on board who can judge correctly of his situation, or administer skilfully to his necessities, we are endeavoring to reach Norfolk Sound. We have on board five Indians, whom capt. Taylor detains as hostages. He assured those who came along side after the quarrel, that these hostages should be restored, provided that, during our absence, no violence should be offered to other vessels trading on the coast, which may soon touch at this port. He also addressed a note to those traders, briefly mentioning the circumstances which had occurred. This the Indians promised to deliver to the first trader who should arrive.

I regard our preservation as signally merciful. The harbor is on many accounts, the worst one on the coast;—the entrance being narrow, the harbor small, and so

completely overlooked by hills, that an Indian may easily shoot a man standing on deck. It would, therefore, be next to desperation, to think of leaving the harbor, while these heights were occupied by those men, whose aim is deadly. When we left, the wind was so light and variable, that we were in danger of running upon the rocks at the mouth of the harbor, and the captain once gave orders to let go the anchor. Before he could be obeyed, a favorable breeze struck us, and he countermanded the orders. Had we cast anchor, our situation would have been exceedingly critical. The Kiganees and the Masset tribes could have mustered four or five hundred warriors, and with their bleeding companions before their eyes, no stronger motive was necessary to urge them forward to deeds of desperation. What thanks do I owe to the God of all my mercies for saving me from the ravages of the bloody knife.

"This life, which thou hast made thy care,
Lord, I devote to thee."

This occurrence has greatly distressed me. It has rolled back to midnight gloom, what I had fondly hoped was the dawn of cheerful day to these dark places. Were I an infidel, I should say the time has gone by for planting the standard of the cross on these shores. Once the heralds of the gospel might have labored here with safety, but this time will never return.—We have as hostages two chiefs. One of them, Sankart, I greatly esteem. He is one of the best Indians I have seen on the coast. While at Kiganees, he was on board very frequently, was admitted to the table, and occasionally lodged in the cabin. But now he is a prisoner, is not allowed to enter the cabin, and possibly will be confined still more closely; nor can this be dispensed with till all the traders on the coast are informed of the quarrel. Still, as he is entirely innocent, this treatment will have a tendency to embitter his mind, and make him averse to intercourse with foreigners.

The fact is, these Indians have been treated precisely as they would have been, had they no souls. Traders have said, (for the language of actions is easily understood,) I will pursue that course which will enable me most effectually to gratify my ruling passions—the love of pleasure, and the love of gold. Hence one trader, instead of treating them as accountable beings, sacredly bound to do to others as they would that others should do to them, has suffered the Indians to be insolent, to abuse his people, and abuse himself. If a difficulty has arisen, he has purchased a peace; thus effacing from their minds all sense of obligation. Another has been stern and unyielding, and unnecessarily punctilious, perhaps, to maintain his authority. Which of them has pursued the best policy, I pretend not to decide. One thing, however,

is plain, the latter of these men, following the former, has found no little difficulty in dealing with them; and in many cases traders have fallen in consequence of the very insolence, which has been encouraged by other traders. And the death of an Indian is a subject of mirth among sailors. Eager are the claimants to an honor so great as that of having shot him. While I blessed God that he had saved us from the fury of these men, I felt deeply how dreadful a thing it is to send a fellow creature to the bar of God.

Kiganees has always been much visited by traders. More or less boards are sawn on board ships during the season, and sold at the Sandwich Islands. At this place timber for this purpose and for masts has been obtained. Tim Garse is now the only place, on this part of the coast, where wood and water can be obtained without being purchased, and it is not improbable that soon there will not be a single place where men will venture on shore; nor, as things are now conducted, can it be regretted. Until the gospel shall make these wretched men free, foreign intercourse will only provide materials for strengthening their chains; will furnish ingredients for embittering their cup of misery. If the Kiganees tribe, for instance, becomes so hostile that it will be deemed unsafe to admit females on board ship for infamous purposes, what an amount of guilt and suffering will be spared. Lust and blood are said justly to be characteristic of pagan nations. Compassionate Saviors, let it no longer be said that the same foul stains pollute the hands of those who have been baptized in thy name.

At Norfolk Sound.

15. Early this morning I went on shore at Norfolk Sound and waited on Governor Chesticoff. He received me with his usual politeness, and, being informed of our circumstances, he very obligingly sent on board his surgeon to examine our wounded officer. He judged it best to remove him on shore. I saw his wound dressed after his removal. The surgeon expressed a hope that it would not prove mortal.

Governor Chesticoff has shewn a truly liberal spirit. He assured me to-day, that he had always treated American traders with attention. Not only have they been permitted without cost to lie in the harbor as long as they pleased, but he has uniformly when necessary helped them in and out, which had sometimes cost him thirty or forty men during several hours.

I saw the lieutenant governor, Mr. Kleburcoff, the two ecclesiastics, and most of the gentlemen whom I had before seen. They treated me with politeness. They have a kind of sympathy for our wounded officer, though they say, "If American gentlemen will sell muskets and powder

to the Indians, they must suffer the consequences."

Again at Kiganeë—Settlement of the Difficulty.

21. At sea. Yesterday we passed Kiganeë point, and having ascertained that no violence had been offered to one of the vessels, which during our absence, had been into this harbor, capt. Taylor sent on shore three of our five hostages. The chiefs still remain, but are treated with less severity. This evening I have had a long and pleasant conversation with Sankart. I assured him that I greatly regretted the late unhappy occurrence at Kiganeë, that I felt a sincere attachment to this, and indeed to all the tribes on the coast, that I was much pleased with my visit on shore just before the quarrel, and that I then cherished a strong hope that I, or some of my brethren, would ere long come and instruct them; but that now I could not tell how it would be, though I greatly feared it would be unsafe, and that the poor Indians would remain ignorant of God and Jesus Christ—would continue to indulge their sinful propensities, and would all perish. He seemed to feel the force of my words, and exceedingly regretted that any disagreement had happened. I then endeavored to tell him more of God and duty. I gave him some idea of the fallacy of man, of the interposition of Jesus Christ, of his life and death, his resurrection and ascension to heaven; of the condition on which he would save sinners; of the happiness of the good, and the misery of the wicked. I assured him that we should certainly see each other again when all the tribes of men should be gathered together in one great congregation, and I expressed an earnest desire that we might then go and dwell with God and Jesus Christ, and good men, and be always happy. I became much interested in my attempt to shed a ray of light on a mind shrouded in darkness. I felt that to sit down thus by the side of a poor pagan, and stammer to him about Jesus Christ, and try to shew him the way which leads to heaven was a post of honor infinitely desirable. O that I could be useful to these dying men! Who can tell, I have sometimes said to myself, while my bowels have yearned over this interesting chief, what will be the result of my stammering to him on this subject? Perhaps God may impart to him the Holy Spirit to render efficient so feeble an agency—may sanctify his heart, and permit us at length to meet in heaven, monuments of the same rich grace.

30. We are at Nass. The Indians are numerous, and inconceivably noisy. I have been astonished to-day to witness their savage manners, their efforts to make a good

bargain, and their insolent requital of favors. Here is a people, whom I would recommend to the attention of those who talk of the efficacy of moral lectures to subdue the obduracy of the heart.

June 2. To-day we left Nass, and are now at sea. I am affected with an incident which has just occurred. Sankart, when at Nass, wished to see a chief of that tribe, with whom the Kiganeë men had a quarrel, two or three years since, and a large party of whose men they killed. As this chief was from home, Sankart did not shew himself till we were about to leave, when he made some proposals of accommodation. This evening a canoe approached with five or six men in it. We took them to be Nass Indians, and a report being in circulation that this tribe are meditating vengeance, our friend was evidently perturbed. When they came on board, and informed us that a large company were on their way to Kiganeë for the purpose of trade, I ran below, and repeated their statements to our Kiganeë chief. His countenance betrayed the emotions of his soul, when he declared, that "they lied, that war, not trade, was their object." But he soon ascertained that they were friends, and his fears were dissipated. Thus, with all their other miseries, these wretched men constantly live in fear of each other.

4. According to an understanding with other vessels trading on the coast, just before noon we cast anchor in Kiganeë harbor. As we passed the narrow entrance, I observed several flags waving in the air, while the Indians from the top of their houses, were blowing feathers in token of peace. Kowe was soon on board, and a long conversation with the traders ensued. Kowe declared, that the Indians who begun the quarrel were fools, that they had been drinking, and were greatly in fault; but that he and the tribe generally were disposed to live in peace. Soon two canoes, containing some of the principal chiefs, the shargers and friends of the deceased Indians, came along side. They approached the ship singing, and plucking from a fowl their hands full of feathers, which they blew into the air. Kowe was on deck as a mediator. They were anxious, they said, to be on good terms with traders, and to settle the quarrel; and as a proof of an amicable disposition, they would be content with a small present. On their making a definite proposition, much conversation took place. They said this was the custom among the Indians, and could not be dispensed with. At length an offer was made them. A long consultation was held by the Indians in the canoes, and several of them arose and harangued. One of them spoke with great rapidity and force, and employed considerable action. Of the shargers, one made a long speech, in which he descanted on the benefits of peace, and assured them that he had seen Kowe, a

chief of great celebrity, long since dead, and that he declared that it would be well for the tribe to be at peace with "the iron men." They soon after accepted the proposal which was made them, and the deck was immediately filled with Indians. Presents, in such cases, go to the brothers of the deceased. Brothers, indeed, among all these tribes, inherit as sons do among these tribes.

I rejoice to find that the boasts of our sailors, that they killed *this* and *that* Indian, had no foundation in fact. Two only were killed, the one whom I saw on deck, and a woman in a canoe. Another was severely wounded with a handspike, but he will recover. I improved this opportunity of beseeching them to abandon the use of rum, that they might escape its attendant evils; but alas! how feeble is their power of resisting temptation.

[To be continued.]

Greece.

PROGRESS OF EDUCATION.

THE progress of education among the Greeks is retarded by their poverty, by distracting uncertainties as to the form which their government is to assume, and by the comparatively scanty aid they have received from their friends of other nations. But though not rapid, it is constant. The Lancasterian schools, in the summer of 1829, were 25 in number: in March, 1830, their number was 62, containing 5,418 scholars. There were, also, 50 schools for teaching the ancient language of Greece, called Hellenic schools, in which were 2,406 scholars. This we learn from an official report to the government of Greece.

Notices of more recent date have been received from Doct. Korek, missionary of the Church Missionary Society at Syra, (a well-known island of the Archipelago,) from which the subjoined account is chiefly compiled. Under date of Sept. 1st, Doct. K. mentions the schools, to which he had extended assistance in the way of furnishing apparatus of lessons, slates, books, &c. The schools, where not otherwise characterised, are Lancasterian.

Islands of the Ægean belonging to Liberated Greece.

Syra, besides our schools, in which were 554 boys and girls at the last enumeration, contains another very good school, conducted by Athanasios, with 120 children. There are also many private schools, both Hellenic and Lancasterian; the latter, however, of little value.

Andros has two Lancasterian and two Hellenic schools. I gave materials for two

other schools for mutual instruction, but the people have not yet fulfilled the promises they made me. Theophilus has begun to build his orphan institution for 50 boys. I have been delighted with the views and plans of this virtuous man, and have readily agreed to become his helper in recommending his institution to my friends. He will make the Scriptures the basis of instruction, and enable his pupils at the same time to support themselves by their own labors. He has declined connecting his institution with the government.*

Tenos has a Lancasterian school, in the town of St. Nicholas, which is less prosperous than formerly, on account of the arbitrary interference of the government in the appointment of its master. In the interior of the island are two others. There exists, also, a very good Hellenic school. Mr. King's school for females flourishes more and more.

Myconos has a school of 150 children in a very good condition.

Naxos has two good Lancasterian schools, containing about 250 children. The one in town is instructed by a competent master. There is also a Hellenic school.

Paros. The Lancasterian school in the town of Parikia contains about 120 children, but the master has not a good name. There is a Hellenic school in that town. A Lancasterian school in another part of the island is, I hear, in a better condition.

Mycinos. To this island I have sent, at the request of the magistrates, school-apparatus for 75 scholars. Last week a master passed through Syra to begin the school. About 150 children may assemble.

Nios. The inhabitants desire a school.

Amorgos has a Lancasterian school, with a good master, and also one for ancient Greek.

Santorene has now a good school of 150 children, with a competent master. The school in the Pyrgos has been relinquished, in consequence of the arrangements of government. The young master, an amiable and pious deacon, conducted it, with my assistance, *gratis*; and he now desires to be enabled to study, if possible, in America: indeed he is worthy of assistance.

Casos has been furnished with apparatus for 150 children.

Anaphe has a good school.

Tsea has distinguished Hellenic and Lancasterian schools.

Thermia contains two schools for mutual instruction.

Serphos had a school, but it has been suspended.

In *Siphantos* are two small private schools for mutual instruction, and a considerable school for the ancient Greek.

* Theophilus is the friend of Prof. Bambas mentioned in Observations upon the Peloponnesus and Greek Islands, p. 176.—Ed.

Salamis. A school containing 130 children, taught by a good master.

Egina. The Hellenic school more and more flourishing, but the school of the orphan asylum less prosperous.

Islands belonging to Turkey.

To *Cyprus* a young school-master has gone, provided by me with materials to begin a school. He is a deacon in the church.

Calymnos, an island with 800 houses, the inhabitants of which live chiefly on the sponge-fishery, has good Hellenic and Lancasterian schools. The first contains 150 children. In the Lancasterian are only 50 children, for want of room to accommodate more. The people intend to erect a proper school-house. The deacon Chariton, the master, is a very well disposed man.

Leros has a school for mutual instruction, in which I have made provision for 75 children.

Patmos.* At the request of the governor, I have sent materials for a Lancasterian school. A Hellenic school exists there already.

Samos has several Lancasterian schools. Invited by the governor of that island to take its schools under my care, I sent there large supplies, the inhabitants wishing to establish eight schools for mutual instruction, and three Hellenic schools. The political changes have prevented the full execution of these plans, and of late I have had no communications from thence.

Melemen, in the gulf of Smyrna, has a school of 110 children.

Mytilene has two small schools already established, and I hope soon to establish a third.

Agios Stratos, near Lemnos, with 500 houses, has a good school under the direction of the monk Thedoritis, a clever and well-intentioned man.

In *Lemnos* I hope soon to see a school established.

Skiatos has a school for mutual instruction.

Doct. K. has furnished books, etc. for two small schools in the city of Constantinople.

The Peloponnesus.

Nauplion has its public school, under Alexandros Isaias. I am now about to furnish a young woman to begin a female school in that place—Miss Efigenula, from Mr. King's school in Tenos.

Astros has a Lancasterian school of 100 children; and there are schools in Tripolitsa, Leonidi, Bresthena, Marathonesi, and Grambusa.

*The island to which the apostle John was banished.—Ed.

Nauplion and Astros are in the province of Argolis, Tripolitsa is in Arcadia, and the other places are in Laconia.

All these schools, my dear Sir, have been established with the aid of those books, slates, and lessons, which the bounty of American and English Christians have put into my hands; and therefore I think it my duty to mention them to you. Other Lancasterian schools have been established in Greece, and in many other places, of which I am unable to say any thing. You know, also, that there are a great many small schools, kept by priests.

I have lately sent to Mr. Temple a communication from the committee of elementary instruction, appointed by the government, through which we have obtained a kind of official approval of our Malta publications. I hope Mr. Temple will have sent you a copy of it, and also that he will furnish me with those books they desired from me. For a length of time, my provision of American publication has been exhausted, but as I am always asked for them, I hope the Board will always continue to entrust them to me.

The foregoing extracts are from a letter addressed by Doct. Korck to one of the secretaries of the Board. That which immediately follows, is taken from a communication he addressed to Mr. Temple, dated at the close of the month of July.

Demand for School-books issued from the American Press at Malta.

You will bless the Almighty, with me, for having again allowed us to sell a considerable quantity of your publications. The most vendible book is your spelling-book, [the Alphabatarion.] I would encourage you to make at least an edition of 15,000 copies. You may be sure to dispose of them very quickly, for they have, through your Christian liberality, and my sending them in your name to more than forty schools, almost become the general spelling-book of Greece;—a result, which, I am sure, the new edition will entirely secure. Our sale of your publications, this current year, has been less than during the year previous, only because we had none of these spelling-books, and I therefore again pray you to send me a very large supply of them.

It has been stated, already, (vol. xxvi, p. 395,) that, on account of the demands made upon the press at Malta for other school-books in readiness to be printed, the Committee had authorized a third edition of the Alphabatarion to be printed in this country, to the number of 15,000 copies. It is an excellent compilation, of 120

duo decimo pages. The two previous editions contained 12,000 copies in the whole.

School at Syra.

What is known to the Greeks at Syra under the name of the "American School"—so called on account of its having been established by an American (Mr. Brewer,) and at the expense of an American society (the Board of Foreign Missions,)*—was composed of about 330 children, in the summer of 1829, of whom about one-third were females. Most of the pupils were dressed in the European manner, and their complexion and appearance resembled those of children in the schools of our own country.

Doct. Korck took the charge of this school on Mr. Brewer's leaving the country, and, for some time, instructed it in a large store-room furnished by a respectable Hydriote merchant. The room was filled with learners, and many desired admission, who could not be accommodated. At length the people determined to erect a school-house large enough to accommodate 300 pupils. This house was completed in September 1828, and the number of scholars immediately rose to 330, the number mentioned above.

The want of funds—Doct. Korck remarks in a memorandum he gave Mr. Anderson—prevented us, in the beginning, from erecting a separate house for the girls. I however so arranged the school, that the two sexes were in different parts of the room. Yet did a priest, in one of the last carnival sermons, grossly calumniate us from the pulpit. The people took this conduct of the priest exceedingly ill, and would not suffer him to preach any more. I also demanded redress, and he was compelled to ask pardon of me for the insult. This circumstance caused me to think more seriously on the necessity of separating the girls entirely from the boys. Assisted by the governor of the province, I formed a committee of eight respectable Greek ladies, who, in the most encouraging manner, shared with me in the inspection of the girls, and, by their zeal and meritorious conduct, claim the homage of my grateful respect. They alone raised 2,200 piastres for a new school-house.

The foundations of a school-house for the females were laid in the summer of 1829, and the house has since been completed. So important did this enterprize appear to Messrs. Anderson and Smith, that Doct. K. was authorized to draw on the treasury of the Board, should there be occasion, for a specific sum to furnish the necessary apparatus for the school, and also for

* Established at the commencement of the year 1828. The sum of 225 dollars was expended from the treasury of the Board for this school.

the wages of the female teacher until he should be otherwise instructed by the Board; and he has since drawn in accordance with the permission given him.

A year after this time, that is, in July 1830, the number of scholars in this institution was as follows:—

In the Boys' Lancasterian school,	275
In the Boys' Scientific school,	34
In the Girls' school,	225
Total,	534

Addressing Mr. Temple, Doct. K. says:—

It must be very satisfactory for you to know, that you may almost expect every one of these 534 children to know something or the whole of your spelling-book by heart. Even the beginners know and understand at least some of the pages. The larger scholars know also Mr. Wilson's "Whole Gospels;" nay, several may be found, who know the whole New Testament and the whole Psalter by heart. In looking at the number of children, as well as at the knowledge they receive, you will see, my dear Sir, how much good is likely to be derived from the bounty of the Board; and compared with the hope they allow you, the expenses will appear but a mere trifle. May the Lord bless all those who contribute a cent to this important work. Your heart would rejoice still more, and magnify Him who makes you the instrument of his grace, if you could be allowed to enjoy with me the effects the word of God produces on the children, and especially upon the girls. What a sweet recompense for all your trouble is it, to see them listening with the greatest interest, and knowledge entering their hearts, which is able to make man wise unto salvation, and which shows already its sanctifying effects on some.

The government has lately taken some measures in relation to the public schools, and to the boys' school at Syra among the rest, which have constrained Doct. Korck to withdraw, temporarily, from the direction of it, and to enter a respectful protest against the interference, so far as regards the school which has risen into importance under his superintendence. He retains his connection, however, with the boys' scientific school, and with the school for girls; and though subjected to embarrassments in his efforts to promote the intellectual and moral welfare of Greece, appears not to be disheartened, but rather to anticipate great good as the result of wise and persevering exertions.—The Greek government has no doubt been urged, by some members of the priesthood, to adopt measures not consistent with perfect religious freedom; but we hope it will firmly withstand all such solicitations.

EXTRACT OF A LETTER FROM MR. KING,
DATED TENOS, AUGUST 31, 1830.

I am always hoping, that I shall soon have with me some *American family* to aid me. Notwithstanding all the cloudy appearances at present, I think you might venture with safety to send out one missionary with his wife.

The printing of Niketoplos' Epitome of the Gospels,* etc. at the Malta press, has had a happy effect, and called forth a public expression (in the government newspaper) of gratitude towards the Americans, for having furnished the Greek people with books. The newspaper, in which this expression of gratitude was printed, you will observe, is under the direction of the President, and could not, I presume, have been inserted without his approbation.

According to the New Manuel, lately issued by the government for the Lancasterian schools, every teacher is to have in his school-library a copy of the *Old and a copy of the New Testament*. *Scripture history is to be taught, and the gospel.* In this I GREATLY REJOICE. If your labors, or mine, or those of the committee, or all jointly, have had the least effect, with regard to the gospel's being taught in the schools of this country, we have no reason to regret such labors; and I cannot but hope, that this is the case.

REASONS WHY THE PRINTING ESTABLISHMENT SHOULD BE CONTINUED, FOR THE PRESENT, AT MALTA.

THE question may naturally arise,—*Why the printing establishment, designed to furnish books for the Greeks, is not immediately removed to Greece, or to Smyrna;* and it is proper that the principal reasons should be assigned. These, as it respects Smyrna, are given by Mr. Smith, in a letter addressed, last spring, from the Levant, to Mr. Temple; and by him forwarded, at Mr. Smith's request, to the Corresponding Secretary. The letter was occasioned by a conversation with a gentleman, who thought that a press would be allowed to operate at Smyrna without impediment, and would have a decided advantage, in respect to its location, over one at Malta, by enabling the superintendent to obtain better translations, and by bringing him into more immediate contact with the people for whom his publications were designed.

I stated—says Mr. S.—that the original destination of our press was farther east than Malta, and that its location at that island had always been considered temporary. I assured him, that my own feelings were decidedly against Malta as a place of residence, and that I had much rather live

either at Beyroot, or Smyrna; and that, in case of a removal, I believed that Smyrna would be the most eligible place: but I could not persuade myself that the time had yet come for such a step. Not that I feared particularly for the safety of the property; but the press would thus be brought more into notice, and of course would the more excite opposition from those, who had reason to fear it: at the same time, it would be placed in their power, so that, by complaining to the authorities, they might hamper, or entirely stop, its operations.

The gentleman did not admit that such hindrances were possible, and requested Mr. Smith to make inquiries of persons who had long resided in Smyrna. This he did while there, on his way to Constantinople and Armenia. Mr. Barker, the agent of the British and Foreign Bible Society, and Mr. Lee, a friend of the cause who had lived many years in the place, thought that there would be no hindrances: the latter, however, seemed not aware of the extent of the Malta establishment, and thought it would be well to wait until our nation had a treaty with the Porte.* Mr. Van Lennep, the Dutch consul general, declined giving an opinion, and advised to consult Mr. Cartwright, the English consul general at Constantinople; though his remarks rather implied, that he hardly expected any difficulty.

I ought to remark—continues Mr. S.—that the question was a new one to these gentlemen, and of course their opinions were given without much specific examination. Mr. Offley, the American consul, under whose immediate protection the press would be placed, gave the following as his decided opinion and advice; viz. *that the press ought not to be brought to Smyrna*, for the plain reason, that it would be in the power of any man of influence to stop it, by an application to the proper authorities; and to ward off such a blow, we could plead no rights, unless the press were at first established by the express permission of the Sultan, which permission, most certainly, could not be obtained. The French press in Smyrna, which was established without consulting the authorities, confines its operations to printing a newspaper in French, and doing jobs for Europeans, and still has been *taxed* by the government. In fact, he could see no good to be accomplished by the removal. We could take our translators to Malta, and, by keeping at that distance, could accomplish the same amount of work, with less show, and of course with less opposition Mr. Offley's opinions accord essentially

* The treaty, which has lately been made with the Turkish government, is merely for commercial purposes.

* *Miss. Herald*, vol. LXVI, p. 176.

with my own; and when I reflect how often the quiet of Smyrna has been disturbed by the internal dissensions of the Ottoman empire; when I hear many gentlemen of the best judgment expressing the opinion, that the present peace will not be permanent, and anticipating great changes on the death of the Sultan, which may occur at any time; I am much more willing, that others should make the experiment of establishing a press at Smyrna, than ourselves, and I feel thankful that we have found a secure footing, and the patronage of a stable government, so near to the Levantine countries.

How much reason there is to expect to be able to get better translations at Smyrna, than we can procure at Malta, may be inferred from the fact, that I could hear of no one there capable of translating from English into modern Greek, except Abraham, the teacher of the Hellenic school; whose education, it appears to me, is not to be compared with that of our translator at Malta. Nor could I hear of a competent translator at Constantinople, except Panagiotis, who does not understand English; and, after the most thorough inquiry of Frank consuls and merchants, and of respectable Armenian gentlemen, we could find in Smyrna not a single Armenian that knew English, or combined a good knowledge of Turkish with that of any European language;* and in Constantinople, after inquiry of every person to whom we have been introduced, who was likely to know, including the head of the Armenian college, and even the patriarch himself, we have been able to hear of no Armenian that knows English; and even laying English aside, we are likely to meet with considerable difficulty in procuring a respectable travelling dragoman [interpreter] from that nation.

Most of the translations must obviously be made from the English tongue, and there are very few persons, born in the Levant, who have a competent acquaintance with that language. The Greek translator now employed at Malta, is thoroughly conversant with our language, and is besides critically and idiomatically acquainted with his native tongue. There is a small colony of Greeks at Malta, including his father's family, among whom he resides; so that he has daily practice in the common dialect, and it does not appear in what way any advantages could be secured, in respect to translations, by a removal; nor how a serious loss could be avoided, should the intelligent young man, who now translates into modern Greek, be unable to accompany the establishment.

* Except a rich gentleman from India, formerly English agent at Bushire.

As to the extra missionary labor,—Mr. Smith says to Mr. Temple—which the superintendent might perform, if placed among the Greeks and Armenians, I believe that one, who has had the experience which you and I have had, would not cherish very raised expectations on this point: he would find his time too much occupied by the care and conducting of the printing establishment.

I ought to add, that our inquiries at Smyrna led me to anticipate much less advantage from a removal, in point of economy, than I had previously supposed there might be, and perhaps there would be none at all.—I hope you will excuse my stating so many particulars on this subject, which, in fact, had already been settled in our own minds.

The reader will have observed, that Mr. Smith thinks it would be better to remove the printing establishment to Smyrna, than into liberated Greece. The establishment, it will be remembered, is furnished with apparatus for printing, not only in Greek and Italian, but in Armenian, Armeno-Turkish, and Arabic.* The people for whom books are to be prepared in these languages, especially in the two last, almost all reside in the Turkish empire, and for them it would be manifestly inexpedient to issue the books, to any great extent, from liberated Greece; the jealousy of the Turkish government might be excited. It would seem, then, that the establishment must be divided, when it is determined to do the Greek printing in Greece rather than at Malta. Of course, another printer must be sent out, and furniture be furnished, at considerable expense, for another printing office. There is really no good reason for incurring these expenses at present. We know, very well, what sort of books are most needed in Greece, and our efforts are as acceptable, to say the least, as they would be, if the press were on Grecian soil. In view of all circumstances, there would be some hazard in removing just now. Moreover, our brethren of the American Episcopal Society have a printing establishment now on its way to liberated Greece, and there appears to be an evident propriety in waiting until that is fairly introduced into the country, and has commenced operating;—partly, lest the government, which possibly does not understand all the advantages of a free press, should be alarmed by the simultaneous entrance of two presses; and partly, that we may see how the other is received, and may learn more certainly what degree of free-

* It is important to remark, that Malta is the most central spot in the Mediterranean, and from thence access may be had to the different countries around that sea, more readily than from any other place.

dom may be anticipated for our own, in case it were transferred to the Peloponnesus, or to Attica, or some one of the Aegean islands.

Finally, the missionaries residing at Malta have no desire to remain there any longer than duty requires them to remain, and will not be slow to see conclusive reasons for removal, as soon as such reasons exist; and when they shall unite in advising such a step, it is not probable that the Committee will object.

Cherokees.

NOTICES RESPECTING THE STATIONS AT HAWEIS AND CARMEL.

Dr. Butler, in a letter, from Haweis, dated 8th of December, remarks—

There is now quite an excitement of religious feeling at Haweis. One was received to the church last Sabbath. Two have lately entertained hope, and several others appear to be under deep conviction.

On various accounts, it was thought that the object of the mission would be better promoted, if Mr. Butrick, who has for a number of years had charge of the station at Hightower, should remove to Carmel, and Mr. Thompson, who has hitherto resided at Carmel, should take the place of Mr. Butrick at Hightower; and the removals were accordingly made some months since. A principal object of Mr. Butrick's labors will now be to visit the people in the northeastern parts of the nation, where little missionary labor has been performed, and preach the gospel in their villages. Some labors of this sort, accompanied with the distribution of the Cherokee hymns, and translation of Matthew, have been performed, which warrant the expectation that the continuance of them would effect much good.

Under date of November 22, Mr. Proctor, the teacher at Carmel, makes the following remarks respecting the state of things at the station.

Since Mr. Butrick has been with us, another attempt has been made to form a Sabbath school; and we have succeeded better than at any former period. The parents now seem to be quite deeply interested in it, and the children attend very punctually, and get good lessons. The number is larger than we have ever had before; the children seem to be better pleased with it. My day school is also better attended, and the scholars learn faster than usual.

We had quite an interesting time at our last communion season, two weeks since. Four full Cherokees professed to be desirous to know what they should do to be saved. They appeared well.

Chickasaws.

EXTRACTS FROM A LETTER OF MR. HOLMES, DATED AT TOKSHISH, NOV. 8TH. 1830.

Mr. Holmes, whose absence from the station, on account of sickness in his family, was mentioned at p. 382 of the last volume, makes the following statements, concerning his reception and the circumstances of the people. According to arrangements which have been made, Mr. Holmes is expected to remove to Mariya and take charge of that station.

Religious Meetings on the Sabbath.

We arrived at this beloved place on the 16th of October, where we were welcomed with tears of joy, by a band of Christian converts who had assembled, as they have long been wont to do on Saturday evenings, for social prayer and converse. Yesterday was the fourth Sabbath since my return, that I have preached to large congregations in the open air; not, however, without much inconvenience from my weak lungs. We have no convenient building for public worship on the Sabbath, when our congregations are as large as we sometimes see them; and at this season of the year, the wind is so chilling, and the ground so damp, that the hours of worship are passed very uncomfortably. An old Indian woman, who is a neighbor to us, has been ill for some time, but was so far recovered that she ventured out yesterday to enjoy the worship of the Sanctuary, after which her soul has thirsted on silent Sabbaths; but to-day she is in bed, in a burning fever, evidently brought on by sitting two hours in the cold, with her feet on the ground, which had been saturated with the rains of the previous day. Oh that the daughters of Zion, who are permitted to sit in their heated churches and cushioned pews, would sympathize with their destitute sisters in the wilderness.

Our people have heard but one sermon, except on communion occasions, since my departure in the spring. They were in the habit of meeting regularly to hear a discourse read, and to unite in social exercises, and the Lord has blessed this to their edification. I presume there has not been a Sabbath for six years, when the weather would permit, without a considerable number, and generally a respectable congregation, assembling for divine service; although in that time, many Sabbaths have passed, when no preacher was present to lead in the exercises.

The school was opened immediately after our return. We have six boarders and the usual number from the neighborhood. Several others have applied to be boarded in our family, but for the present we think it inexpedient to increase the number.

Ill Effects of the late Treaty.

Testimony, similar to what is subjoined, respecting the feelings of the Indians, and the effects of the treaties recently made with the Chickasaws and Choctaws, has repeatedly been given. This is added only to show how well different statements agree.

I have not yet had much opportunity of knowing what is going on in the nation. The following facts have come to me from sources that may be relied upon. When the nation were invited to enter into negotiations preparatory to the late treaty, they at first refused to comply; but after much persuasion they permitted a delegation to be selected with this specific understanding, that they were not to cede away their country. As you have learned ere this from the public prints, the delegation adhered to their instructions for some time after the address of the president; but at length, like the Choctaws, they were prevailed upon to negotiate. Since the terms of this negotiation have been published in the nation, very great dissatisfaction has been manifested by the warriors. It is replied, that the Indians are only clamorous in their opposition when they are intoxicated; but let the objector inform us what proportion of the nation has been uniformly sober since the treaty; and whether the following is not a fact—That Indians when dissatisfied are remarkable for their taciturnity, if sober, and when drunk, if they are not equally as remarkable for their frankness in expressing their real feelings?

It is true, that since I have known the Chickasaw nation, there has not been a time which I can recollect, to be compared with the present for dissipation. Before their own laws were abrogated, and a *Christian* code given in their place, there was a heavy penalty for vending a drop of whiskey in the nation; and in consequence of this salutary law they were the most temperate people I have known. We have lived here many months together without seeing a single individual intoxicated. But now multitudes of men and women whenever they get a few dollars, are off with their kegs and pack-horses to the nearest village, and return with their poison, to retail it at 75 cents and upwards per quart. I am informed that it is no rare occurrence to see a horse sold for a keg of whiskey. Unless, in the providence of God, this desolating tide is soon checked, it will sweep from the nation every thing that is valuable. Oh that Christians would pray that God may interpose, and save this oppressed people from destruction.

A number of Indians have just returned from a neighboring county in the white settlements, where they were cited by the civil officers. One was prosecuted by a

white man, and although the Indian gained the suit, yet his expenses necessarily incurred amounted to \$200. This loss is attributable to the extension of Mississippi laws. The perplexity, into which they are thrown by these novel proceedings, I think will probably induce the nation to remove, although we repeat it, they will go against their will. The delegation have started to view the country west of the Mississippi. If the nation are driven away, nearly all the civilized part of the population will take reservations, whilst the entire mass of the heathen party will be consigned to the dark forests of the west.

EXTRACT FROM A LETTER OF MR. BLAIR,
DATED AT MARTYN, OCT. 4TH, 1830.

State of the School.

THE school at Martyn is supported principally by money appropriated by the Chickasaws, for that purpose, out of the annuity which they receive from the United States. The buildings, also, were erected, and a small farm, for the use of the mission, was cleared and enclosed, from the same funds. A part of the scholars are boarded in the mission family, and the others board with their parents and friends who reside in the neighborhood.

The school continues to promise well. The present number of scholars is 29. Eleven study arithmetic, geography, English grammar and composition; nine attend only to reading and writing; six read and spell only; and three are confined to spelling only.

Two scholars have been dismissed since July, 1829, and five have been received. The two dismissed were girls who boarded with us. They left the school to spend the vacation with their friends about fifty miles distant from the station, and did not return when the school commenced. They were both married shortly afterwards, one to a native, the other to a respectable white man. Of the five received, two are from the neighborhood, and began with the alphabet. They are now able to read with some degree of ease. One other came to live with us in July. His progress has been rapid, both in acquiring the sounds of the English letters, and in learning to speak the English language. Another, named John H. Rice, is a pupil from the school at Tokshish. The remaining one, whose name is Mihintubbe, is an Indian, about 45 years of age, who came to the station ten or fifteen days since, and expressed a desire to go to school. Permission was granted him. He has learned the Choctaw alphabet, and has begun to spell in two letters.

Mr. Blair, who has had charge of the station at Martyn ever since it was opened, and labored

very successfully in preaching the gospel and instructing the school, has recently felt obliged, on account of the state of his health and the circumstances of his family, to ask to be released from missionary service. The Committee have reluctantly granted his request.

Osages.

REPORT OF THE STATION AT HARMONY,
JUNE 1st, 1830.

THE church at Harmony, with one or two exceptions, is limited to the mission families. Very soon after the station was formed, and the boarding school was opened, the Osages removed from the vicinity; and excepting small bands, which have taken up their residence near the station for short periods, there have been few Indians within fifty miles. The labors of the mission family have, of course, been principally confined to the members of the school, and to the Indians who visited them, or who might reside temporarily near them.

Much has been done by way of teaching the members of the school to work, in order that when they leave the school, they may know how to procure the means of subsistence without resorting to the migratory manner of life to which their nation are addicted. The boys have been taught to perform the common labors of a farm, and a number, on leaving school, have adopted a more settled mode of life. In less than eight months, from the beginning of April last, the girls of the school have performed the whole labor of manufacturing 155 yards of cloth. They are also taught to perform all kinds of household work.

The church, though small, has not been forsaken. It has been nourished with the bread of life. Its number, though not increased, has not been diminished. It has been sending up its continued cries to the Father of mercies for the special influences of the Spirit, but it has pleased the great Head of the church to withhold this unspeakable blessing. No special tokens of the Lord's presence have been manifested, unless it be in his enabling his feeble servants to continue their supplications. Wednesday evenings, for eighteen months past, have been set apart to pray for the spread of the gospel, especially that the efforts of the Board may be blessed.

The school has been continued without interruption. The aggregate number of scholars is 40; who have made laudable improvement, and greatly endeared themselves to your missionaries, by their punctual attendance on the means of instruction, and their willing submission to the

rules of the school and mission family. In the course of the year seven have finished their course of education, two have deceased, and six new scholars have been received. Those now under a course of instruction are generally small, but the largest proportion of them are able to read correctly in the word of God, and now seem to promise fair to be of service to their benighted kindred.

For reasons well known to you the gospel has not been preached to the Indians, and as a natural result little or no improvement is visible. They remain the same dark and bewildered race, clinging to their idols, and ignorant of the Lord who hath bought them. This mission has been established at great expense of money and at the expense of some valuable lives. Many prayers have been offered for its success, and little very little to human view, either for the want of proper instruments, a lack of faith, or the imperfection of its plan, has been accomplished.

Mr. Dodge, who was formerly the superintendent of the station at Harmony, has recently been authorized to remove with his family and form a new station near one of the large Osage villages, that he may have more constant access to the adult Indians, for the purpose of preaching the gospel to them.

Indians in New York.

EXTRACTS FROM A LETTER OF MR. BRADLEY, DATED AT SENECA, OCT. 15TH, 1830.

Advantages which the Indians suppose they have derived from the Mission.

THE Indians at Seneca were visited early in the fall by eight or ten persons, whose design seemed to be, to gain the favor of the heathen party, and, if possible, to disaffect the Christian party with the missionaries and the school. Having invited both parties to hold a council, they addressed the assembly; and among other questions, implying that the missionaries had not fulfilled their promises, and had misapplied the funds entrusted to them, and at least, had done them no good, they asked the Christian party whether they were "going forward in civilization or backward?" To which Captain Pollard, a Christian chief, replied in the following manner.

Since we began to keep the Sabbath day, we have been growing more industrious and more happy. We have now large farms which we cultivate, and by cultivating them we get a comfortable living. Our farms are surrounded by fences, which

will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them: Within a little time we have built twenty-three large framed barns and thirteen framed houses, besides a meeting-house which cost \$1,730. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good.

After this reply, the attack on the mission was renewed by the visitors, who took occasion to speak contemptuously of the Sabbath. Very spirited and appropriate answers to these attacks were returned by Seneca White and Young King, two other Christian chiefs. Respecting all the proceedings Mr. Bradley, who was present most of the time, remarks—

I believe that good will come out of this; for it presented a favorable opportunity for the Christian Indians to lay before the heathen party the good effects of missionary labor among that portion who wish to embrace the Christian religion. It must, I think, produce in the minds of the opposers a conviction in favor of the Christian religion. In some of their speeches they frankly acknowledged that what their brethren, the Christian party, had said, was true; particularly what had been said respecting the progress of civilization among them. I do not know of a single framed house or framed barn among the whole of the heathen party; and there is scarcely an individual among them, that raises enough from the land to furnish him with food through the winter. The temporal condition of the two parties, to say nothing of their spiritual condition, speaks volumes in favor of the religion of the Bible.

EXTRACT FROM A LETTER OF MR. THAYER,
DATED AT CATTARAUGUS, DECEMBER 3D,
1830.

Visit to the Indians on the Tonawanda and Alleghany Reservations.

INTERESTING visits made by the missionaries at Seneca and Cattaraugus, to the Indians on the Alleghany reservation, have often been noticed. These visits have been the principal means of acquiring religious knowledge, which the Indians on this reservation have enjoyed. Yet nearly one half of them express their belief in the Christian religion, and have made great advances in knowledge and civilization. A small church has been organized among them;

they have built, or are building, school-houses for themselves, at both of their villages; and during the last year they have maintained a school, and hired a young Indian, educated at one of the other mission schools to teach it. The statements contained in the following extracts, show that their desire for improvement and their exertions to promote it are undiminished.

I have lately visited the Tonawanda and Alleghany reservations. The station at the former place is under the care of the Baptists, and is very interesting. The boarding-school there contains twenty-six Indian children, who are making good progress in learning. The missionaries appear to be pious and devoted. I was thankful for the opportunity of becoming acquainted with them.

I was much pleased with my visit to Alleghany. The Indians there are scattered over a reservation, which is generally about a mile wide, and extends more than thirty miles on the Alleghany river. The Christian party reside principally in two villages, about eight miles apart; the principal village of the heathen party lying between them. At the lower village there is a good framed school-house, large enough to answer the purpose of a meeting-house, built last year. They are now erecting a similar building at the upper village.

I spent a few days on the reservation and attended meetings at each village. All appeared anxious to hear, and were quite solemn. Though there is no special excitement, yet there is a good deal of feeling among the members of the church. Joseph Sanford, (a young man who went from Cattaraugus to teach the school,) thinks he has been converted since he resided there. I hope he is not mistaken.

The last day I spent at Alleghany, I held a temperance meeting; and after addressing the Indians on the subject, I formed a society on the principle of entire abstinence. Thirty-five signed their names. One of the signers was a hundred years old.

The Indians on that reservation are desirous of having a teacher sent to them, and urged me to come and live with them, promising to build me a house, in case I would consent to become their teacher. I told them I was willing to go and labor where I could be most useful, but could give them no encouragement.

Since my return to Cattaraugus, I have received a letter from Joseph W. Pierce, an Indian youth, secretary of the "Alleghany Indian Temperance Society," informing me that they had held a meeting since I left, at which eighty-two had joined the society, making in all 117 members.

Proceedings of other Societies.

BRITISH AND FOREIGN BIBLE SOCIETY.

Attention to the Scriptures in Russia.

In the abstract of the twenty-sixth Report of this society, inserted near the close of the last volume, (p. 389,) it was stated that 10,960 copies of Bibles and Testaments had been distributed in Russia, principally grants of the society. Some interesting facts in relation to the circulation of the Scriptures in that great empire, have since appeared in the London Missionary Register. A gentleman at St. Petersburg thus speaks of the desire manifested for the word of God among the Russian people.

We have completed the distribution of eleven thousand volumes, and are entered on the twelfth thousand; chiefly of Russ Testaments, but including various Bibles and Psalters. with Finnish, German, Polish, and Esthonian Testaments.

Among the Russians, in particular, the desire for the Scriptures increases on every side. The field is widening; and will continue to do so, as the work becomes known to the people. Some are only beginning to hear of it, and many more have not yet heard of it; but, everywhere, the people are learning to read, in a way unknown in past ages. The august monarch encourages education: schools are becoming very general: adult peasants are instructing one another: parents are teaching their children; and children are reading what they learn to their aged relations.

I was sitting a few evenings ago, reading to my wife the 302d page of "The Natural History of Enthusiasm":—

"Now, if it may for a moment be assumed, that a general rectification of doctrine and practice, and a revival of primitive Christianity, is actually about to take place, what is that preliminary measure which might be anticipated as the necessary means of giving irresistible force and universal spread to such a reformation?—what, but the placing of the Sacred Canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country?"

In viewing this passage in connection with our present engagements, we could not but be struck with its force and beauty: but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book, and went to the stranger; who had come with money for 20 Russ Testaments some time since received, and to obtain a fresh supply of these precious volumes to circulate among the people who dwell in his neighborhood. He is from a place near Peteroff, surrounded by numerous villages; some three versts, some ten, and others twenty versts distant. I cannot tell you the pleasing associations of ideas which rushed into my mind while conversing with this simple-hearted and devout Christian: his coming to us just at that moment appeared like a striking illustration

and confirmation of what we had been reading. We had never seen this man before; but he had long been known to us as the pious Joan Joannovitch, having previously received about 300 Testaments and Psalters. The conversation of this good man was very refreshing; and his animated description of the "hunger of the people for the word of God" would have made your heart leap for joy. I think I never saw a person who appeared more delighted at the thought of doing a little to advance the Redeemer's kingdom. He was a poor man, and clothed in the very humblest costume of the country; but the prophet would have said of him, *How beautiful upon the mountains are the feet of him that bringeth good tidings!* I confess I felt a peculiar love to him, as a devoted laborer in the vineyard of the Lord.

We supplied him with books; and on his departure he said, "I beg you to procure me 100 Testaments without delay: they will soon be called for; and, although I cannot pay you for them immediately, yet as I receive the money from my poor neighbors I shall faithfully deliver it to you. Farewell!"

For several days my mind had been depressed with incidents connected with a pilgrim's life; when, in an unexpected hour, as if an angel were sent to comfort me. I was completely relieved by a visit from a Baron's servant. He was a well-dressed, clever, and intelligent man. "I am come," said he, "from a far country; and, if you please, I should like to have a copy of the New Testament, the Psalter," &c. "Who sent you hither?" "It is singular enough," he replied, "that ever I should hear of you; but it came to pass in the following manner. Some of my master's people were at work in this city last summer; and when they returned to spend the winter with their families, they exhibited the treasures which they brought from the metropolis: a few of them had the books which I have now asked for. I had never seen any of the sort before; and I resolved, if it were ever in my power, I would possess them as my own: and, to my great joy, my master lately determined to come hither, and to take me with him. When this was known, my nephew requested me to bring a New Testament for him also. We are just arrived, and I had some difficulty in finding your house; but, thank God! I have found it at last." He was not sent empty away.

The next morning a laborer called for exactly the same books as we had sold this man the preceding day. "Whence came you, friend?" He told us. "Why, there was a gentleman's servant here from the same place, yesterday." "O yes!" replied the man; "it was from him I have heard of it; and he has promised to carry these books, for me, to my relatives."

How delightfully employed are these poor peasants, who, when perhaps a thousand miles from home, are preparing to supply their families with the glad tidings contained in the Bible!

In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advis-

ed him to buy a copy. "Of what use can it be to me," said he, "when I am not able to read?" "Yes, it may be of great service to you: you can carry it to your lodgings, and have it read to you; or you can send it to your family, some of whom can read it. It will do good: buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn; when he returned, and earnestly entreated a copy of every kind of book which we could give him. "You can form no idea," said he, "of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgings; and, at the time when I first took home the New Testament, these men spent almost every evening at the public-house, and returned intoxicated: but now the scene is quite altered—scarcely a man leaves the lodgings in the evening. There are three among us who can read; and they take it by turns, and the others sit round and listen to them. There is no drunkenness in our party now."

Oh, what an interesting scene would this group have presented to the eye of an apostle!—thirty poor villagers, collected together from various parts of the country, listening to one of their number reading the words of eternal life; and, from this circumstance, breaking off from their vices, saving their hard-earnings for their families, and acting like rational creatures!

As but a small proportion of the many millions of Russian peasantry would be able to read the scriptures, if placed in their hands, the fact, stated in the subjoined extract from the 25th Report of the British and Foreign School Society, is deeply interesting.

It is with sincere pleasure, that, after a long interval, your Committee are enabled to report favorable intelligence from Russia. By a letter from their correspondent at Petersburg, Mr. Heard, they learn, that, in consequence of an Imperial Ukase, issued in December, 1828, thirteen masters had been attending Mr. Heard's school, in order that they might introduce the system into as many provinces by means of normal schools, established with the view of its being propagated through all the towns and villages of the empire. The existing state of Russia must necessarily present considerable obstacles to the speedy execution of such a decree; but it is well to find such a demonstration of a right intention in the imperial court: and these, we may trust, will in some measure operate in influencing the opinions of the Russian nobility and people.

MISSION TO PERSIA.

ALTHOUGH this article does not contain the proceedings of any society, it comes more properly into this place, than under the miscellaneous head.—Mr. Groves, an Englishman, who, near the close of 1829, commenced a mission to Persia, is laboring at his own charge, and unconnected with any missionary institution. The same is understood to be true of Mr. Parnell, son of Sir Henry Parnell, and Mr. Newman, a dis-

tinguished scholar from the University of Oxford, and one or two others, who sailed from England, in September last, to join Mr. Groves.

Mr. Groves left England in June 1829, with his wife and two sons, and proceeded, by way of St. Petersburg, to Tiflis, in Georgia, from whence the letter from Messrs. Smith and Dwight, published at pp. 10—13 of the last number, was written. From Tiflis they proceeded to Shusha, a place six or eight days south of Tiflis, where is a settlement of the German Missionary Society; and from thence, eight days farther, to Tebreez in Persia. From this place, accompanied by Mr. Pfander, one of the German missionaries, they performed a tedious and dangerous journey of thirty days, to Bagdad, on the Tigris, but beyond the western boundaries of Persia. There they experienced much kindness from Major Taylor, the British Resident, and determined to settle for the present.—Some passages extracted from Mr. Groves' journal in the London Missionary Register, will show in what manner the missionaries were received in Bagdad.

Feb. 14, 1830.—We have now been in Bagdad more than two months, and the first impression of chilling opposition to all our natural and spiritual feelings is beginning to wear away; and that, which seemed an impenetrable brazen wall, begins to afford to diligent search little fissures where hope may enter. With schools we might immediately begin, with every prospect of considerable usefulness. In our intercourse with the Armenians we should experience little obstruction; but from the Catholics much more: there is, in the Catholics of any rank, a sort of sullen suspicion, which seems an almost inseparable part of their system, arising from the nature of the means which they themselves are led to employ in carrying on the interests of the Papal See.

The Christian population of Bagdad appears to be about 2000; of whom 700 are Armenian, the rest Roman-Catholic. The Jews are from 3000 to 10,000: the rest are Mohammedans. About 80,000 for the entire population is, probably, not far from the truth.

We have some hope of receiving, in a year or two, a teacher from the school at Shusha, and also school-books for an Armenian school. I have written to Mr. Jowett, of Malta, for such Arabic tracts and school-books as he has printed, that we may be also furnished in this department. We cannot be sufficiently thankful for having these precursors in labor, to provide to our hands materials which would have cost much time and toil. I now begin to appreciate the labors of these servants of the Lord, who are silently spending their strength for the use of others.

March 16. The little insight which we have obtained into the feeling of these countries convinces us, that the plan which Mr. Wolff proposed of a college for Aleppo would be attended with more difficulties than at first sight are manifest; for, certainly, the bigotry of Aleppo is not less than that of Bagdad: at all events, whatever plans are formed for these countries, let them

have as little of the world and as much of Christ in them as possible; and whatever there be of either, let it be without pretension or parade. Among a jealous people like the Turks, a contrary course would stir up unnumbered enemies: while they feel that they are sinking under the arm of the powers professedly Christian, they yet hate Christianity on grounds which do not equally exist among any other people; for, with them, it is the very name which is the object of hatred: the Roman Catholics hate the thing—the truth, the light, the simplicity of Christianity—while they appear to love the name; but the hatred of the Turks is an indiscriminate hatred toward all who bear the profession of the cross.

19. The moolah who teaches us says, that, when our school is opened, his son, a lad of about 14, shall come to learn English, and teach our children Arabic. This seems a little opening; and is, at least, an important facility gained for the attainment of colloquial Arabic.

20. I have heard that some of the European Roman Catholics will send their children to me, if I will undertake to teach them English; so that possibly, before long, I may have an Arabic as well as an Armenian school.

In speaking of the visit of a Mohammedan to him for medicine, he says—

There is one value in medical practice, which I never so fully felt before—that it affords to Mohammedans an unsuspected excuse for visiting us.

We have taken a house for 12 months, at 34*l.* per annum.

April 3. We left the hospitable roof of Major Taylor to enter our own house, which we find in every way suited to our necessities and our present and prospective sphere of usefulness. The outer part will be occupied by our schoolmaster and the school: within, we have room enough for ourselves, and for another missionary family should one join us. It has also conveniences peculiarly important here, particularly to Europeans—very cool cellars for the hot season, and an open large court for the children.

13. There does not appear to be all that bigotry among the Roman Catholics which I had anticipated. Almost all the Roman-Catholic Armenians have called on us, and apparently in a very friendly spirit. In fact, we daily perceive that opportunities of preaching the gospel are most abundant, in friendly conversational interviews with these people; but the barrier of the language still remains a formidable obstacle: however, the Lord's goodness in giving us our dear brother Pfander greatly relieves our difficulties, and enables us to undertake much which we otherwise could not.

13. I had yesterday a long conversation with the Resident, on the principle on which I hoped to carry on missions in these countries—that of introducing Christians who would make some handicraft occupation, at once their means of subsistence and the means of introducing them into their field of missionary labor. He entirely approved the plan; and told me that he would ensure constant employment to such men as blacksmiths, whitesmiths, tailors, carpenters, cabinet-makers, and watch-makers: but they must be men who understand their business, and are supplied with a good assortment of tools.

Such persons would have opportunities of acting altogether with a freedom which scarcely any others would possess, and would avoid the suspicion which always attaches to those who have no specific employment: for these countries are not like heathen lands: here is the residuum of the accumulating hatred of 1200 years—of hatred to the very name of Christ: among the heathen this hatred is not felt till it begins to bear hard on their profits and dignities. Should it please the Lord, therefore, from among this class to raise up simple and faithful men, I should indeed truly rejoice. . . . I feel assured that this is absolutely the best mode for learning the language, and for getting access to the hearts of the Mohammedans. Should they also be men who feel that the Lord delights in the consecration of all their earnings, above that which their necessities require, to the promotion of the glory of Christ's name, then indeed the greatest snare attached to this mode of service would be taken away.

Major Taylor has had an application from the Pacha of Sulimeina for an English physician, and wants one also for the Pacha of Mosul. He asked me if any of my friends who were competent would come out and take these situations. This I was unable to answer; but I feel deeply interested in both the applications—that for Mosul being in the very centre of the great body of Christians of these countries; and the other in the very midst of Koordistan, where, when I first passed through the Bazaar, I saw more persons with diseased eyes than I ever saw in my life before: almost every third or fourth person whom we met was blind or had diseased eyes.

19. The school was opened to-day with 43 boys and two girls, as many as we shall well know how to manage. The system of teaching is so entirely defective, that it must be changed throughout. The Armenians read the ancient Armenian, which neither the scholars nor the teachers understand. Each boy says his lesson alone, and sings it out as loud as he can shout—the louder the better; so that the moment they see any one coming, and wish to appear to advantage, they cry out so much the more loudly. We intend to begin immediately with an Arabic class; as the Armenian boys all more or less understand Arabic, and it is the colloquial language of business here. By this means, as I get on in Arabic I hope to be of use to them by taking a scripture class in Arabic. I see so much to be reformed, and such a want of materials to work with, that had we not such a Head as we have I should altogether give up in despair; but I have now a very good heart as to the work.

There appears no doubt at all of having a girls' school, as soon as sufficient female help can be procured. Ten little girls are coming to the school, who sit with the schoolmaster's wife, and go to him to repent their lessons.

In every respect, my hopes are higher than they were at the conclusion of my journey; yet I desire never to forget that all is in the will and purpose of our Lord. I see about me every moment the elements of destruction to any system of Christian teaching; and it is only that the Lord our King breaks the teeth of the young lions that they do not devour us. As for the future, we know not, nor are we careful. . . . All that we have to do is simply to go on, trusting in the Lord; and then we shall be like Mount Zion, which cannot be moved, but standeth fast forever.

MISSION OF THE ENGLISH WESLEYAN SOCIETY IN THE IONIAN ISLANDS.

Interest excited at Zante by the death of Mrs. Croggon.

THIS excellent woman, the wife of the Rev. Mr. Croggon, Wesleyan missionary in the island of Zante, died on the 17th of August last. The interest awakened by her death among the Greek inhabitants of the city, is to be referred to the uniform discretion and piety, which characterized her life.

She was followed to the grave—says her bereaved husband—by an immense crowd of people, such as is seldom seen in Zante on such an occasion. The body was carried by the soldiers of His Majesty's tenth regiment; the pall borne by F. Chiaranda, Esq., collector of the customs, and three other gentlemen. I followed taking my little Marianne, aged six years. Among the numbers that attended were some of the members of the Ionian Parliament, some of the officers of the tenth, the English merchants residing in Zante, a number of the most respectable Greeks who occupy places in the different government offices, the professors of the public school, some clergymen of the Roman Catholic church, several of the Greek priests, some soldiers of the regiment, the students of the school, my private pupils, some of the girls belonging to the school, &c. This solemn assembly moved in perfect silence through the street. Generally this is not the case with funerals here, for there is much talking; but it was remarked that on this day all was silent; a death-like pause pervaded the crowd; many at the doors and windows wept as the funeral passed. The house was filled with mourners all day; and among them, immediately on my return from the grave, prince Comuto, a very aged gentleman, came shedding tears, and deeply deploring the loss the town had sustained.

Amidst the distress of my own mind there is some consolation to think that my dear wife's faithful, prudent, Christian-like conduct had impressed the minds of so many: she being dead yet speaketh. A Greek priest, who now and then comes to our house, observed to me, since the funeral, that one sentence she uttered powerfully struck his mind. He was speaking to her on the goodness of man's heart, when my wife said, "Sir, no man's heart is good by nature; it is made good only by the Spirit of God." Mrs. Lowndes, wife of the Rev. I. Lowndes, of Corfu, a native of Cornwall, very kindly came down, expressly to see my beloved partner, and assist her in her affliction, only the Saturday before she died, which was on the Thursday. The presence of Mrs. Lowndes quite cheered her mind. A most delightful Sabbath we spent together, having, with two other friends, read in the morning the prayers and Mr. Jay's short sermon on Philippians iii. 20, 21. She talked of death with the greatest composure; and it is remarkable, she died on the anniversary of our union, after seven years of the most perfect harmony. To speak of the kindness of every one towards us, though strangers, is beyond my power. The Lord reward them a thousand-fold with the blessings of his grace!

WESLEYAN MISSION IN SOUTH AFRICA.

Mr. Shrewsbury's Journal in Caffreland.

THE "Missionary Notices" of the English Methodist Missionary Society for December, contain numerous extracts from Mr. Shrewsbury's journal of his labors, experience, and observations during the year 1829—kept at Butterworth, in Caffreland. Some of the facts recorded by Mr. S. will be highly interesting to the reader.

Jan. 13, 1829. Brother Shepstone left this morning, with his family, for Graham's Town, to attend our approaching district meeting, and make preparations for commencing the new mission amongst the Mambookies. It was pleasing to hear our own people at day-break, assembled of their own accord in the chapel, imploring the blessing of God upon his servant, and success in the important undertaking which lay before him.

18. Mr. Lochenberg, a Dutchman, who has been living more than twenty years amongst Hintza's people, arrived to take charge of the station while I attended the district, as the brethren did not consider it prudent for our mission to be left for that time without the superintendence and care of some responsible individual. In the course of conversation he mentioned a remarkable anecdote concerning the late celebrated freebooter, Africaner. The facts occurred many years ago, when Mr. Lochenberg was a young man, and living in the colony. Between Africaner's people and the boors there were frequent skirmishes and depredations were mutually committed. Africaner knew that he was likely to be attacked on a sudden by a commando, and therefore took measures for his own security and defence. He chose a spot that was almost inaccessible, and yet contained a sufficient space of ground for all under his control to dwell in, with their herds, at night. He could only be assailed from one quarter. Here he dug a deep trench, and drove in sharp stakes, with their points upwards, and covered over the whole very slightly with earth. Towards the evening of a certain day the commando came, and the unsuspecting boors advancing eagerly to the charge, fell in, with their horses, upon the sharp-pointed stakes; and before they could extricate themselves, many were shot by the poisoned arrows of the Bushmen, who were lying in wait for so favorable an opportunity to destroy the objects of their implacable resentment and hatred. Mr. Lochenberg further observed that when Africaner became converted to Christianity by the instrumentality of the missionaries of the London Missionary Society, he frequently heard those good men point him out as a proof of the utility of missions, in answer to the prejudices of his countrymen; nor could they themselves do otherwise than admit that the change was most extraordinary, which had been wrought in a man who was once the terror and the scourge of all who lived in that part of South Africa, as well Europeans as natives of different tribes.

March 22. This day three men and women were confirmed in their former marriage by a public acknowledgment of each other as man and wife, and a renunciation of polygamy, according to the requirements of the gospel of Christ. Their behavior was extremely serious, decent, and proper.

April 11. Throughout the past week I have

been much employed with Peter in endeavoring to translate the fifth chapter of Matthew. This sacred work has been exceedingly blessed to his edification. The good he has received has been evident in the peculiar evenness, and peace, and spirituality of his mind. This morning when we sat down to renew our employment, he burst into tears; and on inquiring what ailed him, as soon as he had recovered himself, he replied, "O Sir, my soul is so happy and full of love, that all day long I can think of nothing but God and heaven!" In the evening, though unable to read, he requested that he might be allowed to possess the beatitudes, that portion especially having filled his heart with great consolation.

17. At noon we were astonished at the arrival of eight shipwrecked seamen at this station. They belonged to the French ship *L'Écôle*, from Calcutta to Bourdeaux. For three days last week they had had foul weather, and were not able to take an observation; and a little before day-break, on Sabbath morning last, the vessel struck on this coast, about forty miles from Butterworth. She soon beat to pieces on the rocks, and twelve out of the twenty individuals who were in her found a watery grave; the remaining eight escaped to land, partly by swimming, and partly by pieces of the wreck, by which some of them were sadly bruised. Here fresh horrors awaited them. The natives thronged upon the coast with their assegais, and the strangers, knowing neither their latitude, nor amongst what nation they were cast, considered themselves every hour in jeopardy of their lives. Providentially, however, for them, they fell in with an English trader, who happened at that time to be within a few miles of the wreck. He treated them humanely, procured for them guides, and directed them to this station. On their arrival here, Hintza, and his brother Boku, who is the next man to him in power and influence, came to see them. I made him acquainted with their circumstances, and, at my request, both he and his brother went down immediately to the coast, and gave orders to the whole of the tribe, that at whatever period white men were wrecked amongst them, of whatever nation, they were to treat them with kindness, and forward them to the nearest missionary, who would recompense them for their trouble. After resting with us for four days, we forwarded them on our horses to Mount Coke, whence brother Young conveyed them in his wagon to the colony. We offered to assist them, with all the people of the station, in endeavoring to save the cargo; but they thankfully declined it, as nothing worth saving remained.

May 27. After an absence of three weeks, I returned to Butterworth, in company with brother Shaw, who went with brother Shepstone to assist him in the commencement of the mission with Dapa's tribe. We likewise visited Faku, chief of the Amapondas, who is exceedingly anxious to receive a missionary. Of an evening when our wagons were outspanned, and while we were sitting round the fires, before we retired to rest under the bush, it was in no small degree amusing and interesting to hear our people relate some of their former marauding expeditions against the boors, and the occasional hair-breadth escapes they had had, when pursued and fired at by those they had been plundering. One adventure was singularly curious. John, my interpreter and

guide on this journey, went with a party of Caffres to steal sheep from a Dutch farmer. The night was very dark, and the farmer, expecting nightly visitants, had collected a few of his neighbors; they had drawn up their wagons near the sheep kraal, and there, kindling their fires, they sat down quietly with their loaded muskets, to shoot the first transgressor. Notwithstanding all this precaution the Caffres determined to make a bold effort to obtain plunder; and John, who understood Dutch, was appointed to watch the movements of the farmers, and give them timely warning should they be detected. Accordingly, avoiding the reflection of the light, he crept so close to the wagons as to see the boors, and hear all their discourse. They were smoking their pipes, and bitterly reviling those thieves, the Caffres, who would never let them be at rest and quiet in their possessions. One of them several times took up his gun, and presenting it, said to his fellows, "I only wish the villains would come to-night; here I am; all is ready for them." While John was listening to this, and similar speeches, the Caffres were actually on the opposite side of the kraal, committing their depredations; nor was it known by the farmers till they had got clear off with their booty. Facts similar to the above were related by our people before us without the least reserve, as their common practice in former days; but now "they steal no more;" they "work with their own hands," and in an honest and honorable manner get their daily bread. This change, however, only applies to the few individuals who have truly turned to God, and not to the great body of the people.

Sept. 29. Employed in translating, during the past week, Isaiah liii, as in the preceding week Isaiah xl. While thus engaged, I learned for the first time that the Caffres have a word for burnt-offering, which they call *isitibi*. On some special occasions, of rare occurrence, they burn all the inward fat of a beast, and suppose that the flame which it occasions, and which ascends up toward heaven, in some way affects the heart of God, and disposes him to be favorable to man. Of the origin of this opinion they are entirely ignorant; nor is this consuming of the entire fat at all connected with the sprinkling of the blood, or with prayer, or any religious ceremony. So far as I have been able to discover, this is the only relic of any ancient tradition concerning sacrifices that is to be found in the country. Such an offering is, however, so seldom made that but few individuals have ever witnessed it. Peter, my interpreter, who is more than forty years of age, has only seen it once during his lifetime; so that in another generation this lingering glimmer of traditional knowledge would have probably been extinguished, had it not been preserved on record by the missionaries of this land. One feeble ray of traditional light has been just preserved, until life and immortality have been revealed by that gospel, which proclaims salvation through the offering of the body of Jesus Christ once for all.

Oct. 4—10. This being my itinerating week, I have preached the living word to about six hundred and thirty souls. In general the gospel has been listened to with seriousness and attention. This land having been visited with excessive drought for two successive years, Hintza and the majority of the people have become exceedingly enraged with the rain-makers, several of whom have fled the country.

But so darkened is the human understanding by sin, that its varied changes, no less than its unyielding prejudices, lead man astray from God. By reason of his natural inconstancy, man may of himself renounce error; but without divine influence he never renounces error for truth. Of this we have many proofs. For while the Caffres think that the power of the rain-makers is gone, not a few of this tribe are inclined to believe that such a power now resides with the missionary. Hence, while I have been absent from home, several individuals have inquired of my wife, why we could not receive a gift of cattle, and bestow on them the long-desired showers. Many, in various parts of the country, have asked me a similar question; and one man would have actually prayed to me, would I have allowed the blasphemy, for he said I was their god. But another individual at a distant kraal was furious with me, and ready to run me through with an assagay, because he said I did not deal right with the people in withholding from them rain. It was in vain that I attempted to reason with him; he would not hear a word, and declared that he would listen to nothing that might be said until the missionaries gave the country rain. While I continued speaking to a few individuals belonging to his kraal, he removed at a distance talking and mocking in great anger. It is evident, however, upon the whole, that while the judgments of God are abroad in the land, the inhabitants thereof are learning righteousness. For however gross and impervious the darkness may be that covers many hearts, in the majority of the people, some rays of light are shining; and by far the greater part are disposed to acknowledge the providential government of Jehovah, who made the heavens, and the earth, and the sea, and the dry land. These have inquired of me why God doth not give them rain? I have answered them, and generally to the conviction of their own conscience by the following simile: "Hintza is a great chief; many of his people are very poor; when they ask his assistance, he sometimes distributes cattle amongst them by way of loan, allowing them the use of the milk, on the condition that they take care of the herd committed to them. But if any poor wretch is proud and negligent, and refuses even to ask the favor, must our prince rise up, and drive out his cows, and bring them to that bad man, and pray and entreat him to accept of his gifts? How much less, then, can you expect that the great God, before whom the greatest chieftain is reckoned as a worm, and as the dust of the earth, should be continually pouring his blessings on a worthless people, that ask nothing at his hands? Such a man that sits there is so old, and that woman hath lived so many years; but in all those years, neither he nor she hath called upon the name of the Lord. God hath given you a tongue, but he hath never heard it speak to him in prayer; he created your mouth, but it hath never been opened to implore his help and mercy." Thus I have reasoned with them from kraal to kraal, and the most common and frequent reply to the interpreter hath been, "Ewe, inyaniso; unyanisili." "Yes; it is truth; he hath spoken truth."

At one kraal, where I found the Caffres basking in the sun, I inquired, "As you Caffres have no employment after milking your cows in the morning, until the herd return home at night, what do you think about in the course of the

day?" One replied, "We think of nothing; we have no thoughts." To a certain extent this is true; the mind of a heathen without the knowledge of letters, and of the word of God, is idle, vacant, and unemployed. Compared with such individuals, the members of our little societies, whose memories are stored with the grand and ennobling doctrines contained in the Scriptures, are great and learned men. And, indeed, if he is, in strict propriety, the most learned who best understands the greatest truth; as a whole, our members would suffer no loss, were they compared with multitudes who have superior advantages in Christian countries. We are not without proofs that God the Holy Ghost is the best teacher, and he the best scholar in divine things, who, under His teaching, makes the greatest proficiency.

Dec. 20. (Sunday.) This evening I went and preached at Hintza's own kraal, being filled with grief and indignation at the injustice and wickedness that are frequently perpetrated in the land, with the direct sanction of the rulers of the people. In the last week a poor Fengo of industrious habits, who had acquired a few cattle, and cultivated a large piece of land, was accused by his envious neighbor of the crime of bewitching his herd, and killing his calves. The poor man denied the accusation in vain. The accuser put him to death, and his wife, and his son; and seized on all his property. Hintza then sent to receive the cattle; and when the poor man's corn is ripe, will reap that also; and allowed the perpetrator of the murders to remain at his kraal with perfect impunity. When I reached Hintza's place, a chieftain, who is foremost in the deeds of darkness, arose to salute me; but I repelled him with warmth, saying, "Stand off, thou man of blood;" and he slunk away behind the rest of the chieftains, many of whom were assembled on account of Hintza's sickness, without uttering a single word. I then collected them together, and preached from these words, "What hast thou done? For the voice of thy brother's blood crieth unto me from the ground." They heard with attention; and when I afterwards invited discussion, not one undertook to justify those evil deeds, nor to state any thing more than that such was the custom of the Caffre nation. Having warned the chief deeply to repent of such wickedness, and instantly to use his power to abolish such iniquitous practices, lest God should speedily take him away from the face of the earth, and thus visit innocent blood upon him; I returned to my habitation.

THIRTY-FIRST REPORT OF THE LONDON RELIGIOUS TRACT SOCIETY.

THE publications sent from the depository during the year, amount to 10,569,937; being an increase of 456,474, not including tracts published at the society's expense in foreign countries.—The whole number circulated by the society at home and abroad, exceeds 140,000,000.

The tracts granted by the society during the year have been carried to almost every place in the united kingdoms where ignorance, vice, and misery could be found. In London and the vicinity, 428,415 tracts, and 232,000 handbills have been distributed in lanes, alleys, work-

houses, alms-houses, prisons, hospitals, and convict-ships; at public executions, fairs, and horse-races; to the houseless poor, soldiers, seamen, boatmen, and Sabbath-breakers.—To various societies and individuals of various denominations, who are laboring for the religious instruction of the people throughout the kingdom, 162,280 tracts have been given; and 60,620 have been sent to Ireland.

The committee make the following remarks respecting the openings for tracts in foreign countries.

The calls upon the society's friends to exercise an enlarged benevolence, in supporting the foreign objects of the institution, were never so numerous and pressing as they are at present. The Chinese, who are found in Siam and the different ports of the eastern Archipelago, gladly receive the tracts, and confess that they are books "to reform the world." The Burmans have a written language; and the prevalence of education opens the way for extensive usefulness among them. The Karens, a people without religion, without temples, and without gods, are crying out, "Give us books, give us books, in our own language? We want to know the true God." In India, the power of caste and the influence of the brahmins are decreasing; and increasing numbers read your publications with deep interest, confessing that "The time is at hand when all persons will be of one religion." The inhabitants of Ceylon, in addition to numerous tracts, have received the "Pilgrim's Progress," to shew them the only true way to the celestial city. In Polynesia, the press is communicating the great truths of religion to a people prepared for their reception. The young, in Spanish America, have received, for the first time, instructive juvenile publications in their own language. Negroes, in the West Indies, have obtained books which proclaim that spiritual liberty wherewith Christ makes his people free; and the Greeks, desirous of instruction, receive with grateful eagerness *the leaves of the Tree of Life*.

DOMESTIC.

BRIEF VIEW OF THE AMERICAN BIBLE SOCIETY AND ITS OPERATIONS.

THE managers of the American Bible Society have recently published a pamphlet, containing a lucid exhibition of the principles and plan on which the society was organized, and of the method adopted in the prosecution of its labors, together with the results of fourteen years operation. Every one, whether a friend or opposer of the society, with this pamphlet in his hand, may know for what object the society was formed, how all its important business is conducted, how its funds are obtained and expended, and what has been accomplished.

A few extracts will be given.

Object of the Society.—THE AMERICAN BIBLE SOCIETY was organized in the city of New York on the eleventh of May, in the year eighteen hundred and sixteen. It was the design of its establishment to concentrate the exertions of the then existing local societies, and by combining unity of effort with economy of means, to promote, more extensively, the circulation of the holy scriptures. In distinct anticipation of the future wants of this country, arising from the extent of territory and the increase of population, and of the "dreadful consequences which ensue from a people's out-growing the knowledge of eternal life," was the institution founded. Nor was it expected that its beneficial effects would be confined to this country; but that it would endeavor, in connection with the labors of kindred institutions in other lands, to scatter the seed of the word into all the destitute regions of the earth.

Such were the views which led to the formation of the American Bible Society; and experience has shown the wisdom of the measures then adopted. In fourteen years of its operations, and from comparatively an humble sphere of exertion, it has arisen to take a view of the wants, and exert itself to supply all families destitute of the scriptures, within the limits of the country. To this institution have the hands of multitudes, from every quarter, been extended for the bread of life. With the aid derived from its auxiliaries, it has already put in circulation, in several languages, more than one million of Bibles and Testaments.

Board of Managers.—The business of the society is conducted by a Board of Managers, consisting of thirty-six laymen, of whom twenty-four must reside in the city of New York or its vicinity. A fourth part of the whole number go out of office at the expiration of each year, but may again be elected. The vacancies, which by this regulation occur, are regularly filled by the society at each anniversary. The president, vice-president, treasurer, and secretaries, for the time being, are on account of their offices, members of the Board of Managers; and ministers of the gospel, of any denomination, being members for life of the society, and laymen, of any denomination, who are directors for life, have a right to be present and vote at its meetings. This arrangement, by giving such extensive publicity to its proceedings as must arise from a succession in office, and from the fact that all persons who choose may make themselves members of the Board, secures, in the best manner, the interests of the society, and should inspire every bosom with confidence in its proceedings.

To this it may be added that the members of the board, annually appointed, are from different religious denominations, who yet meet on common ground, and unite in one undivided effort to furnish the Bible to all who are destitute. Among the present managers of the society are individuals from the Baptists, Episcopalians, Methodists, Presbyterians, Reformed Dutch, Congregationalists, and the society of Friends. The spirit of harmony so prevalent in its measures among those who, on other subjects, indulge a difference of opinion, and which till within a few years was unknown, is a subject of joy and gratitude, not only as it is indicative of union among brethren of the same family, but because it is fraught with results alike pleasing to God and beneficial to mankind.

Subordinate committees are annually appointed by the managers, and various branches of the current business of the society are assigned to them respectively. 1. The standing committee: 2. The auxiliary society committee, for encouraging the formation, and promoting the object of auxiliary societies: 3. Committee for foreign distributions: 4. Finance committee: 5. Committee for general purposes: 6. Legacy committee, to whom are referred all questions relating to devises and bequests: 7. Committee on the annual report: 8. Committee of arrangements for the anniversary: 9. Committee for auditing the treasurer's accounts.

These subordinate committees keep minutes of all their proceedings, and report to the managers, at their monthly meetings. These meetings are open to visitors from abroad. For these services, the committees and the managers, though much time is occupied in them, receive no compensation.

Funds.—The receipts of the American Bible Society are derived from the following sources; from the sale of Bibles and Testaments to its members and to societies, from annual subscriptions, from the donations of societies and individuals, from life member and directorships, and from legacies. The sale of books, from which a greater amount of receipts is obtained than from all other sources, does not bring an income to the society, or enable it to make donations of the scriptures, but is merely a return of money expended in making them.

The total amount of the society's receipts, from all sources, since the commencement of its operations in May 1816, to the first of May, 1830, is nine hundred and nine thousand, two hundred and ninety-one dollars, fifteen cents.

The total amount of expenditures during the same period is eight hundred and ninety-two thousand, four hundred and forty-eight dollars, thirty-four cents.

Officers.—The officers of the society are appointed by the managers, according to the eighth article of the constitution. Their duties will be described under distinct heads. Their services, with the exception of the general agent, the recording secretary, and one of the secretaries for domestic correspondence, are all rendered gratuitously. Besides these persons, to two of whom the duties of their offices afford constant employment, neither the president, nor treasurer, nor any other officer, has ever received a compensation, though much of their time has been devoted to the interests of the society.

Mode of estimating the prices of Bibles.—The rule which is adopted is, that to the cost of the paper, press-work, and binding of the Bibles printed by the society from the stereotype plates, a small per centage be added for labor, interest, insurance, and wear and tare of said plates, which aggregate amount shall be considered the cost of the Bible.* These Bibles are sold

* This per centage, which at present is ten per cent. varies with the operations of the society. Variations also occur in the prices of Bibles and Testaments on account of the different prices of paper, &c.

at said cost price to all Bible societies which do not contribute to the funds of this institution; and the amount of five per cent is deducted from said cost price on all Bibles sold to its members, to auxiliaries, and such other societies as contribute to the funds of this institution.

The society derives no income from the sale of its books: great pains are taken to make them good; and though they might be manufactured at a less rate by using inferior materials and inferior workmanship, yet the managers have declined putting forth such editions, as of injurious tendency, and no real advantage to the cause.

Issues of Bibles.—The total amount of issues from the commencement of the institution has been 584,884 Bibles, and 499,629 Testaments.

In addition to the issues as given above, six thousand and one hundred dollars have been appropriated for the printing and distributing of the scriptures in foreign languages.

The pamphlet under notice furnishes a full and satisfactory view of the duties of all the officers, agents, and committees, and the method which they pursue in discharging them; the sources from which the general funds of the society, and those appropriated by the donors to specific objects have been received, and how they have been expended; the manner in which the manufacture of Bibles is conducted at the society's houses; and the principles on which auxiliaries and branch societies are organized.

The extracts from this pamphlet will be concluded with the following

General Remarks.—1. That the society is in every respect a voluntary association. By its constitution all persons who please may become members, either of the society or of the Board of Managers, and take an active part in conducting its affairs. Its auxiliaries and branches, and all the members of those societies may, at any time they please, withdraw from its connection and support. As it is sustained by the voluntary contributions of its auxiliaries and friends, so also it is dependent on them for its existence, and for the continuance of its operations.

2. It is an institution distinct in its nature, and disconnected with institutions of any other kind, or with any body of men whatever pursuing a different object. By its constitution its labors are expressly confined to the sole object of encouraging a wider circulation of the holy scriptures without note or comment; nor from this object has it, from its commencement, in a single instance departed. It permits no societies to become auxiliary which do not by their constitution provide that their sole object shall be the same with its own—the dissemination of the unadulterated oracles of God.

3. It is supported by Christians of different denominations, and from which its managers, officers and agents, are alike chosen. It belongs to no party, it is subject to no foreign control, and has but a single object to pursue—the circulation of the Bible, and that alone; and it extends a cordial invitation to all persons, of whatever name or rank, to aid in its dissemination. In its distribution of the scriptures the inquiry has never been made, of what religious

opinions are the destitute? but, what are their wants, and how can they be best supplied, and the great object of the society advanced?

4. It is conducted by managers, under whose inspection, and by whose control, all its business is transacted; and who, though otherwise engaged, are willing to devote much of their time to promote its interests, without any other compensation than that which arises from the consciousness of doing good; and who have no other interest in the institution than a desire for the advancement of its glorious object.

5. The society is open to the inspection of all persons who may wish to examine into its

concerns. Copies of the letters written by its officers, and all letters received from auxiliary societies, from agents, and from other sources, are preserved and bound in volumes, with an index referring to each; and all bills and vouchers, containing all items of expenditure from the commencement of the institution, are filed in their proper order, and may be referred to on any necessary occasion. The nature of its organization provides for the perfect development of its affairs; and through its reports and other publications, publicity is given to all its proceedings.

Miscellanies.

THE TRUE INTEREST OF NATIONS.

It has been found that nations grow rich and happy, just in proportion as every man, magistrate, and citizen, estimates every other man's happiness as dearly as his own; that is to say, when every man obeys the universal law of human action contained in the Scripture, "Thou shalt love thy neighbor as thyself." This is the reason why justice clothes a nation in plenty, while injustice curses it with want. This is the reason why so many nations on the earth, with meagre and stinted physical advantages, abound in the comforts and even the luxuries of life, while regions of exhaustless fertility, under a Mohammedan or papal despotism, live from century to century on the brink of starvation. Thus is it that the Christian religion has frequently, in a few years, done more to promote the progress of civilization, than all other means united have ever done, in many generations.

But this is not all. That a nation may grow rich, not only is it necessary that industry be exerted; beside this, the instruments, with which it may work and the material on which it is to be employed, in other words, capital, must be accumulated. If whatever is produced be immediately consumed on the gratification of the passions, not only are the means of future accumulation annihilated, but the power of the agent for labor is lessened, and hence must result an accelerated tendency to poverty. Capital can be accumulated only by self-denial, by the government of the passions, by investing all that portion of the results of industry, which is not needed for our temperate enjoyment, in some such manner as shall benefit the condition of our fellow-men. Now, this is just the discipline for which the gospel prepares mankind. Its first lesson is self-denial. "Except a man deny himself, he cannot be my disciple." At the very outset, then, it prescribes entire subjugation of the passions, the very basis of all frugality. Another of its lessons is the necessity of individual and universal industry. "This we commanded you, that if any man would not work neither shall he eat." Thus, while inculcating, as religious duties, industry and frugality, the gospel teaches the soundest and most valuable lessons in the science of political economy. That nations, as well as individuals, can grow rich on no other principles, is as evident as demonstration. And, on the other hand, that a nation, practising the industry and frugality of the gospel, must become wealthy, that is, must abound in all that is requisite to satisfy virtuous

desire, is equally incontestible. Thus we see how closely connected is the prevalence of religion with the prosperity of an individual nation.

Besides, where every individual is accumulating, the whole must accumulate, and, hence, such a nation must have an annual amount of wealth to offer in the markets of the world. But where shall she offer it. An indolent and profligate people, with imperfect skill and scanty capital, will have nothing to offer in return. It is not that they do not want the results of your labor and frugality, but that they have nothing wherewith to purchase them. A degraded and vicious people can never be valuable customers; for they must always be very limited consumers. To be aware of the force of these considerations, compare our exports to a heathen, with those to a Christian nation; or those to a Protestant, with those to a Catholic nation; or those to the island of Great Britain, with those to the rich and thickly peopled shores of the Mediterranean.

Thus you see that not only is it for the interest of every man that his fellow-citizens should obey the precepts of the gospel, it is also for the interest of every nation that every other nation should embrace it. So thoroughly is universal philanthropy interwoven with the social system of this world. Thus necessary has God made the happiness of my fellow-men to my own well being. An indolent, ignorant, and badly governed nation is a pecuniary injury, as well as a disgrace, to every other nation on earth, and the soundest principles of political wisdom would teach us all to make an effort to reclaim it. Our own interest, and the interest of man every where, are, by the ordinance of the Creator, the same. Benevolence is always the greatest sagacity. Hence, if we would render a nation a profitable customer, the surest means for accomplishing our object is to furnish it with the bible, the only certain means of intellectual and moral improvement.

To illustrate the truth of these remarks, allow me to refer you for a moment to the history of the African slave trade. The whole slave coast and a wide extent of interior is fertile in all the productions of a tropical climate. Few portions of the earth would yield more abundantly, if submitted to the hand of industry, rendered skilful by education. And yet, what does that vast region export? a few cargoes of gums and ivory, and some thousands of human bodies. It is almost a wilderness, and is becoming every year more desolate. What does it consume?

A few cargoes of trinkets and coarse cutlery, scarcely as much as one respectable manufacturing village would easily furnish. I ask you, now, what would have been the result if, instead of murder and pillage, we had sent them the gospel of Jesus Christ, and the civilization which always follows in its train. Why, that whole region would have been now as thickly peopled as these United States. That coast would have been studded with cities; those rivers would have been lined with villages; the whole territory would have been, at this moment, blooming like the garden of Eden, loaded with the abundance of harvest, and filled with the abodes of civilized man. There is not a workshop in Europe or America, whose fabrics she would not have purchased, nor a man in Christendom who would not have been, at this very day, the happier for her productions. You see, then, from this individual case, how intimately connected are our interest and our duty. You see how our own happiness is interwoven with that of every brother of the family of man. You see that the best desires of the human heart must, in the end, lead us to choose for ourselves, and to offer to others, the moral laws of the New Testament; for, in no other manner, can those desires be so fully gratified.—*President Wayland's Sermon on the Certain Triumph of the Redeemer.*

THE PRINCIPLES OF THE GOSPEL TO BE
UNIVERSALLY DIFFUSED AMONG MEN.

THE following passages are addressed to those who regard as unreasonable the supposition, that Christianity is destined to subvert all opposing religions.

The laws of matter are few and comparatively simple, but their relations are multiplied even to infinity. The law of gravitation may be easily explained to an ordinary man, or even to an intelligent child. But who can trace one half of its relations to things solid and fluid, things animate and inanimate, the very form of society itself, to this system, other systems, in fine, to the mighty masses of this material universe? The mind delights to carry out such a principle to its ramified illustrations, and hence it cherishes, as its peculiar treasure, a knowledge of these principles themselves. Thus was it, that the discovery of such a law gave the name of Newton to immortality, reduced to harmony the once apparently discordant movements of our planetary system, taught us to predict the events of coming ages, and to explain what was before hidden from the creation of the world.

Now, he who will take the trouble to examine will perceive in the gospel of Jesus Christ a system of ultimate truths in morals, in a very striking manner analogous to these elementary laws of physics. In themselves, they are few, simple, and easily to be understood. Their relations, however, as in the other case, are infinite. The moral principle, by which you can easily teach your little child to regulate her conduct in the nursery, will furnish matter for the contemplation of statesmen and sages. It is the only principle on which the decisions of cabinets and courts can be founded, and is, of itself, sufficient to guide the diplomatist through all the mazes of the most intricate negotiation.

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Let any one who pleases make the experiment for himself. Let him take one of the rules of human conduct which the gospel prescribes, and, having obtained a clear conception of it, just as it is revealed, let him carry it out in its unshrinking application to the doings and dealings of men. At first, if he be not accustomed to generalizations of this sort, he will find much that will stagger him, and he perhaps will be ready hastily to decide that the ethics of the bible were never intended for practice. But, let him look a little longer, and meditate a little more intensely, and expand his views a little more widely, or become, either by experience or by years, a little older, and he will more and more wonder at the profoundness of wisdom and the universality of application of the principles of the gospel. With the most expanded views of society, he can go nowhere where the bible has not been before him. With the most penetrating sagacity, he can make no discovery which the bible had not long ago promulgated. He will find neither application which inspiration did not foresee, nor exception against which it has not guarded. He will, at last, sink down in humble adoration of the wisdom of Jesus of Nazareth, convinced that he is the wisest man as well as the profoundest philosopher who yields himself up, in meekness and simplicity of spirit, to the teachings of the Savior.

Now, with these universal moral principles the bible is filled. At one time, you find them explicitly stated; at another, merely alluded to; here, standing out in a precept; there, retiring behind a reflection; now, enwrapped in the drapery of a parable, then giving tinge and coloring to a graphically drawn character. Its lessons of wisdom are thus adapted to readers of every age, and to every variety of intellectual culture. Hence no book is adapted to be so universally read as the bible. No other precepts are of so extensive application, or are capable of guiding under so difficult circumstances. None other imbue the mind with a spirit of so deep forethought and so expansive generalization. Hence, there is no book which expands the intellect like the bible. It is the only book which offers a reasonable solution of the moral phenomena which are transpiring around us. Hence, there is the same sort of reason to believe that the precepts of the bible will be read, and studied, and obeyed, as there is to believe that the system of Newton will finally prevail, and eventually banish from the languages of man the astronomical dreams of Vishnu or of Gaudama.—*President Wayland's Sermon.*

The interesting thoughts above quoted are designed for the consideration of the sceptic. The main reason relied on by the preacher, for believing in the ultimate diffusion and reception of the principles of the gospel throughout the earth, is the fact, that God has given positive assurance that the gospel shall so prevail.

DEISTICAL WORSHIP AMONG THE HINDOOS.

THE following document, copied from the London Missionary Register, shows very clearly that the more intelligent class of the Hindoos,

being unable, as honest and reasonable men, to defend the absurdities and gross abominations of their idolatrous systems, are becoming prepared to adopt in its stead some form of religion which is not so irrational, or so demoralizing in its tendency. They seem still to deny the authority of revelation, and to oppose Christianity as a part of it. But it is well that the diffusion of knowledge among them has elevated their character so far that they cannot adhere to and defend a system which is manifestly irrational and polluting.

The document is an extract from a trust-deed of a building about to be erected in Calcutta, by some learned and wealthy Hindoos, for religious worship according to their own notions.

Upon trust and in confidence that they, the said [here follow the names of the trustees] or the survivor of them, or their heirs, &c. shall, from time to time, forever hereafter permit the said message or building, land, tenements, &c. with their appurtenances, to be used as a place of public meeting of all sorts and descriptions of people, without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship and adoration of the Eternal, Unsearchable, and Immutable Being, who is the Author and Preserver of the universe; but not under or by any other name or title, peculiarly used for and applied to any particular being or beings, by any man or set of men whatsoever—and that no graven image, statue, or sculpture, carving, painting, picture, portrait, or the likeness of any thing, shall be admitted within the said message, &c.—and that no sacrifice, offering, or oblation, of any kind or thing, shall ever be permitted therein—and that no animal or living creature shall within or on the said message, &c. be deprived of life, either for religious purposes or for food—and that no eating or drinking (except such as shall be necessary, by any accident, for the present preservation of life,) feasting, or rioting, be permitted therein or thereon—and that, in conducting the said worship and adoration, no object, animate or inanimate, which has been, or shall hereafter be, recognized as an object of worship by any man or set of men, shall be reviled and contemptuously spoken of or alluded to, either in preaching, praying, or in the hymns, or other mode of worship that may be delivered or used in the said message or building—and that no sermon, preaching, discourse, prayer or hymn, be delivered or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the universe, and to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all religious persuasions and creeds—and, also, that a person of good repute, and well known for his knowledge, piety, and morality, be employed by the said trustees, or the survivor, or their heirs, &c., as a resident superintendant, and for the purpose of superintending the worship so as to be performed as is hereinbefore stated and expressed—and that such worship be performed daily, or at least as often as once in seven days.

GERMAN UNIVERSITIES.

[Compiled from an article in the Biblical Repository, a new periodical work, conducted by Prof. Robinson, and published at Andover, Mass.]

In Protestant Germany.

University.	Founded.	Students.	Library.
Berlin,	1810	1860	180,000*
Bonn,	1818	1000	66,000
Breslau,	1703	1200	
Erlangen,	1743	431	100,000
Frieberg,	1457	600	
Giessen,	1607	500	30,000
Goettingen,	1734	1300	230,000
Griefswalde,	1456	160	50,000
Halle,	1694	1330	40,000
Heidelberg,	1386	602	45,000
Jenn,	1558	550	
Kiel,	1665	380	100,000
Koenigsberg,	1544	441	60,000
Leipsic,	1409	1400	60,000
Marburg,	1527	351	100,000
Munich,	1836	1605	400,000*
Rostock,	1419	150	80,000
Tubingen,	1477	876	130,000
Wurzburg,	1403	676	100,000

In the Austrian States.

Vienna,	1365	515	80,000†
Prague,	1348		100,000
Innsbruck,	1672		
Perth,	1780	1710	

Other Universities.

Basle,	1459	140	36,000
Straasburg,	1621		
Dorpat,		400	40,000
Copenhagen,	1475	650	86,000‡

The degree of attention which is given, in several of the universities, to the professions of theology, law, medicine, and philosophy—the latter embracing everything not strictly comprehended in some one of the other three—is indicated in the following table:

	Theolo.	Law.	Medi.	Philoso.
Berlin, students	479	577	333	206
Erlangen,	272	64	41	54
Goettingen, (in 1826)	309	700	258	185
Halle,	944	239	58	89
Heidelberg,	55	250	168	89
Koenigsberg,	221	134	23	63
Tubingen, { Protestants, 226 }	97	148	229	
Wurzburg, { Papists, 182 }	144	243	158	131
	2,832	2,344	1,187	1,046

The following remarks upon the universities, from this article, throw much light upon the condition of Germany.

From the preceding statements it appears, that in the nineteen universities of Germany proper, there are on an average constantly more than 15,000 students, in a population of about thirty millions. These are taught by more than 1000 professors and instructors. On the other hand, in a portion of the Austrian dominions containing a population of eighteen millions,

* Royal libraries.

† There is also a royal library, at Vienna of near 300,000 volumes.

‡ There is also a royal library of about 400,000 volumes—reputed to be the finest in Europe.

there are four universities, in which we cannot estimate the number of students at more than 3600. If now we inquire into the causes of this success in the German protestant universities,—for only three out of the nineteen, Friburg, Munich, and Wurzburg, are Catholic, and these are now conformed to the protestant model,—we shall probably be able to find them without difficulty, and be led at the same time to other interesting results.

The first reason, and a very obvious one, is the small number of universities in comparison with the whole population; there being only nineteen for thirty millions. Prussia with a population of thirteen millions has six universities with nearly 6000 students; the United States with about the same population have more than forty colleges. This, however, is no fair comparison, since it should lie rather with our professional schools. Even then it would not hold good, unless the numbers engaged in professional study here, were as great as there, which is by no means the case. Assuming that the average course in the universities continues three years, there are then 5000 annually, who complete their professional studies; and the like number who enter upon them. Of course, the fewer universities, the greater the concourse at each of them. If the same proportion between the population and the students were found in Austria as in protestant Germany, her universities ought to contain no less than 9000 students; or rather, taking into account that the usual course in Austria is four years, instead of three, there ought to be 12000 students at her universities, instead of 3600. This fact serves to show the different spirit of these different portions of the great German family.

A second reason is the circumstance to which allusion has already been made, that in Germany the intellectual energies have no outlet in the ordinary channels of an active, practical, business life. Since, therefore, the means of acquiring external influence are in a great measure cut off, men of aspiring minds are driven to the cultivation of literature and science, as the only remaining means of acquiring fame and influence and profit. Indeed, for such as wish to obtain posts of trust and emolument, the regulation is compulsory, as we shall see more fully below. But in regard to all those who are not aiming at offices under government, if any such there be, the same necessity is laid upon them. In the whole of Germany there exists, for instance, no opportunity whatever of addressing a public assembly, except from the pulpit. The proceedings of all the courts of justice are private, and are mostly conducted in writing. Deliberative assemblies exist only in the few states which have the semblance of a constitution, and their sittings are never public. Popular eloquence, the eloquence of the bar, the eloquence of the senate, these mighty engines in kindling the spirit and arousing the energies of a nation, are to a German inaccessible and unknown. He has no opportunity of thus acting upon others, nor of being himself thus acted upon. He can come before the public only through the medium of the press; and hence it probably in a great measure arises, that the German press is so prolific; inasmuch as the ten thousand visionary schemes and projects, which in this country are thrown out in the ardor of public speaking or in the ephemeral columns of a newspaper, must there assume the more permanent form of magazines and books.

A third and more efficient reason than all others for the concourse of students at the universities of Germany, arises from the nature of the governments, and the relation which the universities sustain to them. It has been already remarked, that the various governments of Germany are in all their essential features despotic. They are, indeed, for the most part, mild and parental; but this must be attributed to the personal character of the rulers, whose actions are amenable to the tribunal of public opinion, and who yield to its decisions. This parental character certainly does not belong to the system; and it needs only a sovereign so lost to integrity and regardless of public sentiment, as to set at naught the bounds which custom has prescribed, to show that there exists no higher power than his own will despotically exercised, and no legal or constitutional restraint whatever upon that will. The recent examples of Brunswick and of Hesse Cassel are in point; and it is only the revolutionary spirit of the moment, which has operated as a check upon the exercise of the fullest despotism. The sovereigns of Germany universally hold the whole power in their hands; and there is not a place of honor or profit, from the minister of state down to the petty schoolmaster of a village, which is not directly or indirectly dependent on the government. Every lawyer is one, only so far as he is connected with the courts of justice, as an officer of lower or higher rank and name; every physician is one, only so far as he has the license and the sanction of the proper department; the church itself is but the slave of the civil power, and must do all its bidding. No man can devote himself to the service of his divine Master, and proclaim salvation to the perishing souls of his fellow men, but in the way which the government directs. Were he to attempt it, without having yielded obedience to all the prescribed formalities, there is not a spot in Germany where imprisonment or banishment would not be his lot. The government mixes itself in every thing, prescribes every thing, will know every thing, and prohibits every thing, which does not strictly coincide with its own interests and will.

In this system of things, the universities act a conspicuous and necessary part. They have been established, and are supported by the governments, as seminaries to train up and qualify young men for the offices of church and state,—those offices which the governments alone can give, and which, as a universal rule, they give only to such as have received a university education. No one is permitted even to ask for an office in the state, or a station in the church, or for employment in the courts, or for practice as a physician, unless he has been at a university. This is a *sine qua non*, a previous question, which, if answered in the negative, precludes all other questions. The only exceptions are in the case of village schoolmasters and the department of mines; for both of which, there are special seminaries, which take the place of a university course. The universities then are interwoven with the very system of government; they form an essential feature in its policy; and from the very nature of their relation to it, they must forever remain under its immediate control. They are not independent literary institutions, at which only those who please may drink of the waters of knowledge at the fountain; but they are the creatures of the government, to which all those who will get their bread in a professional calling must resort.

It is easy to see, however, that this state of things must have a prodigious influence on the character of society; that while the governments thus act directly in augmenting the number of those who frequent the universities, they afford in this way an opportunity for the universities to react upon the governments and upon the people, by exerting and cherishing a love of literature and science, and a spirit of liberal inquiry and deep investigation, in those who are to be the future servants of the church and nation,—who are to be the guardians of the health,

the protectors and interpreters of the rights, and the shepherds and bishops of the souls, of millions of their fellow men. Such was once Wittenberg; and it produced the reformation. Impressed with the magnitude of these considerations, how should Christians be constrained to pray without ceasing, that these fountains may again be cleansed; that pure and undefiled religion and morality may again prevail and abound there; and thus these institutions become once more, what they once have been, arich blessing to the church and to the world.

American Board of Foreign Missions.

EMBARKATION OF MISSIONARIES.

On the 23th of December last, the third reinforcement of the mission at the Sandwich Islands, sailed from New Bedford, in the ship *New England*, capt. Parker, bound to the Pacific ocean. The members of this reinforcement were, the Rev. Messrs. DWIGHT BALDWIN, REUBEN TINKER, and SHELDON DIBBLE, and Mr. ANDREW JOHNSTONE, and their wives.

The three ordained missionaries had received their theological education at the seminary in Auburn; Mr. Baldwin being a graduate of Yale college, Mr. Tinker of Amherst, and Mr. Dibble of Hamilton. Mr. Johnstone is sent out to sustain a portion of the secular cares and labors, and perhaps to relieve Mr. Chamberlain of those labors entirely, for a season.

Should it be found practicable and expedient, a mission will be fitted out to the Marquesas Islands from the Sandwich Islands, within a year from the arrival of the present reinforcement. General instructions have been given to this effect; but so much must depend upon events beyond human control, or even human foresight, that no very definite plan can now be laid with reference to the subject.

The missionaries were received with great kindness and cordiality by friends of missions in New Bedford and the vicinity. There were numerous public exercises, having reference to the sailing of the missionaries.

Mr. Dibble preached for the Rev. Mr. Holmes, New Bedford, Sabbath, Dec. 12th; for the Rev. Mr. Eaton, Middleborough, Sabbath, Dec. 19th; at Rochester, Rev. Mr. Bigelow's parish, Monday, 20th; at the Rev. Mr. Cobb's parish, Tuesday, 21st; and in one of the Baptist churches of New Bedford, Sabbath, Dec. 26th.

Mr. Tinker preached for the Rev. Mr. Holmes, Sabbath, Dec. 19th; at Fall River, Monday, 20th; at Mattapoisett, Sabbath, 26th; and at Fairhaven, on the evenings of the 19th, 21st, and 26th,

Mr. Baldwin preached at Dartmouth, Sabbath, Dec. 19th, and in one of the Methodist churches of New Bedford, Sabbath, Dec. 26th.

On most of the above-mentioned occasions, the subjects of discourse had reference to the duty of sending the gospel to the heathen. Beside these public meetings, various more private meetings were held for conference and prayer.

The instructions of the Prudential Committee were delivered to the missionaries, by the Corresponding Secretary of the Board, in Mr. Holmes' church, on Wednesday evening, Dec. 22d. The Rev. Samuel Nott, of Wareham, one of the first missionaries to Bombay, delivered an address to the assembly. A collection of \$98.94 was taken. At the close of the exercises, the sacrament of the Lord's Supper was administered by the Rev. Messrs. King, of Tiverton, Gould of Fairhaven, and Bigelow, of Rochester. The assembly was numerous and respectable, clergymen and private members of churches being present from several neighboring towns.

On Sabbath, Dec. 19th, the Corresponding Secretary delivered a discourse on missions, in the Rev. Mr. Gould's church, Fairhaven; and, in the evening of that day, a history of the mission at the Sandwich Islands, in Mr. Holmes' church, New Bedford. On the latter occasion, an address was delivered by the Hon. Mr. Reed, a member of the Prudential Committee, on the Bible, as the only proper foundation of missionary effort.

On Tuesday morning, the 28th, the weather, which had long been rainy and otherwise unfavorable, suddenly became fair and inviting. The missionaries, and numerous friends, assembled on the wharf for embarkation at sunrise. A prayer was made by the Rev. Dr. Wisner, a member of the Prudential Committee, and a parting hymn was sung; after which hasty and affectionate farewells were taken. The ship was followed by many an eager eye, as she sailed beautifully out to sea; and numerous

Christian friends were gratified, that the weather, for several successive days, was pleasant and favorable to the ship's making a good commencement of her voyage.

Several collections of useful articles were made for the missionaries, by individuals in New Bedford. One gentleman inclosed \$20, in a kind note to Mr. Holmes; to whom, and to members of his church and congregation, special acknowledgements are due for their kindness and hospitality, which were uniformly experienced during the delay of the embarkation, and the various preparations for it.

MACKINAW.

ELIZA, an Indian woman, of whose early life and conversion an account was given in the volume of this work for 1829, pp. 154—8, died at the mission station, Nov. 23. By the blessing of God on the religious instruction given her, she had been raised from uncommon debasement to a degree of Christian knowledge and piety, seldom attained by persons in her circumstances. At the time of her decease, "she exhibited," says Mr. Ferry, "the character of the believer triumphing in death. For many months she had been almost daily looking for her departure. Though suffering much in body, yet she was uniformly patient and happy. She repeatedly said on the day of her death, 'I think I shall go to-day.' At night she shook hands with some of the members of the mission family, and with a smile spoke of it as the last time. But a few minutes before her death, in allusion to David's words, she said she feared no evil. Surely no unbeliever, observing her course down the dark valley, could any longer doubt the reality of religion, or deny the importance of carrying the tidings of the gospel to the unlettered savage."

CHOCTAWS.

EIGHT members were added to the Mayhew church, at a meeting held at Hikashubbaha, or Long-sweet-gums, Nov. 14th; and some who had previously been under censure for misconduct were restored to the privileges of the church. Ten children were baptized.

"It is distressing," says Mr. Byington, "to see how many of the poor Choctaws give themselves up to drink whiskey. I have just been in a neighborhood where I formerly had large and attentive congregations, and hoped to do much good; but now they are all, without exception among the men, given up to drinking!" This is the consequence of their present political troubles.

A temperance association was lately organized in the vicinity of Hikashubbaha, which was

joined by more than a hundred members at the first meeting. The necessity for exertions to stem the tide of intemperance, which is overflowing the Choctaw nation, in this time of trouble, is seen in the fact, that, in one district, fourteen deaths have taken place, in consequence of intemperance, since last March.

CHEROKEES OF THE ARKANSAS.

THE school at Dwight contains about 40 scholars; only a few of whom were members of the school before its removal. Though new scholars, and beginning with the alphabet, they make good proficiency. The other schools are also promising.

WESTERN ASIA.

THE last published intelligence from Messrs. Smith and Dwight left them at Tiflis, on the 4th of August. More recent accounts trace them in their journey south as far as Shousha, where they were on the first of Oct. Both had been somewhat ill of a remittent, or intermittent fever; but Mr. D. appears to have recovered, and Mr. S. was convalescent. The cholera morbus was exceedingly fatal in places around Shousha, but was comparatively mild in that salubrious place.

ORDINATION.

At a meeting of the Arkansas Presbytery, held at Harmony mission station, Oct. 12th, 1830. Mr. Amasa Jones, licensed preacher, connected with the Osage mission, was ordained as a missionary.

FORMATION OF AN AUXILIARY.

MICHIGAN TERRITORY. At a meeting of gentlemen friendly to foreign missions, residing in the village of Mackinaw, or engaged in the fur-trade of the interior, held at Mackinaw in July last, an auxiliary of the Board was organized, called the *Auxiliary Foreign Missionary Society of Mackinaw*; and the following gentlemen were elected officers, viz.

Michael Dousman, President;	
William A. Aitkin,	} Vice Presidents;
Martin Heydenburk,	
William Mitchell, Treasurer;	
Robert Stuart, Secretary;	
Samuel Ashmun,	} Directors.
William Brown,	
John Holiday,	
David Aitkin,	
L. M. Warren,	
D. Dingley,	
Bela Chapman,	

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Bristol Co. Attleborough, Gent. Asso. N. Claffin, Esq. Pres. Thomas Carpenter, V. Pres. O. Bolcom, Sec. Dea. Thatcher, Treas. 6 coll.—Lad. Asso. Mrs. J. Ferguson, Pres. Mrs. Sarah Sweet, V. Pres. Mrs. Polly Sweet, Sec. Mrs. Jacob Bolcom, Treas. 7 coll.

Attleborough, Rev. Mr. Williams' So. Association organized. Officers not reported.
Berkeley. B. Crane, Esq. Pres. Shadrach Burt, Sec. and Treas. 7 coll.
Dighton. Rev. P. Cummings, Pres. Dea G. Babbitt, Sec. and Treas. 6 coll.

Middleboro' and Taunton Precinct. Gent. Asso. Rev. J. Shaw, Pres. Dea. Z. Pickens, Treas. 6 coll.—Lad. Asso. Mrs. J. Shaw, Pres. Mrs. Bassett, Treas. 7 coll.

Rehoboth. Gent. Asso. Dea. A. Bliss, Pres. A. P. Brown, V. Pres. Rev. Mr. Vernon, Sec. Mr. Remington, Treas. 3 coll.—Lad. Asso. Mrs. Dea. Bliss, Pres. Miss M. Lindsey, V. Pres. Miss Lydia Rogerson, Sec. Mrs. Harriet Remington, Treas. 3 coll. Oct. 17.

Raynham. Gent. and Lad. Asso. Rev. E. Sanford, Pres. Dea. E. B. Dean, V. Pres. D. S. Gushe, Sec. A. Hall, Esq. Treas. 4 gent. and 4 lad. coll. Oct. 25.

Taunton, W. So. Gent. and Lad. Asso. Rev. A. Cobb, Pres. T. S. Richmond, V. Pres. Dea. B. Dean, Sec. Sophia Dean, Treas. 3 gent. and 3 lad. coll.

Freetown. Gent. Asso. Rev. S. Raymond, Pres. Dea. B. Burt, V. Pres. Dea. T. Stockbridge, Sec. J. Hathaway, Treas. 2 coll.—Lad. Asso. Mrs. E. Doggett, Pres. Mrs. M. Nichols, V. Pres. Mrs. M. Winslow, Sec. Miss B. Barker, Treas. 2 coll.

Seekonk. Lad. Asso. organized. Officers not reported.

Pawtucket. Rev. Mr. Hopkins' Soc. Asso. organized. Officers not reported.

NEW HAMPSHIRE. Merrimac co. Salisbury. Gent. Asso. Rev. Andrew Rankin, Pres. Dea. A. Pettingill, V. Pres. Joel Eastman, Sec. Benj. Pettingill, Treas.

Hooksett. Gent. and Lad. Asso. Rev. J. A. E. Long, Pres. Dea. F. Town, V. Pres. Dea. R. Dutton, Sec. Capt. H. Brown, Treas.

Stafford co. Rochester. Gent. Asso. Rev. Isaac Willey, Pres. William Hurd, V. Pres. Charles W. Woodman, Sec. and Treas. Dec. 13.

VERMONT. Bennington co. Dorset. Gent. Asso. Rev. W. Jackson, Pres. G. B. Southworth, V. Pres. I. J. Farnsworth, Sec. J. K. Skelton, Treas. Dec. 26.

Sandgate. Gent. and Lad. Asso. Lewis Hurd, Pres. J. H. Sanderson, Esq. V. Pres. Alvah Hollister, Sec. Jonathan Hurd, Treas.

St. Johnsbury. 2d chh. Gent. Asso. Rev. James Johnson, Pres. Dea. L. Clarke, V. Pres. J. P. Fairbanks, Esq. Sec. Dea. T. Bishop, Treas. Dec. 6.

Waterford. Gent. and Lad. Asso. Isaiah Carpenter, Pres. Elisha Brown, V. Pres. Abel Goss, Sec. Otho Stevens, Treas. 3 gent. and 1 lad. coll. Dec. 9.

CORRECTION.—The sentence near the top of p. 39, col. 1st, should read, "Brothers, indeed, among all these tribes, inherit as sons do among us."

Donations

FROM DECEMBER 16TH, TO JANUARY 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Berkshire co. Ms. J. W. Robbins, Tr. 4 00
Becket, E. A. J. av. of coverlet, 50—4 50
Otis, Dea. Spear, 500 00
Boston and vic. Ms. C. Stoddard, Tr. 183 72
Brookfield Asso. Ms. A. Newell, Tr. 56 25
Essex co. N. J. T. Frelinghuysen, Tr.
Fairfield co. East, Ct. S. Hawley, Tr.

Balance,	1 00
Bethel, Ia.	23 67
Bridgeport, Gent. 5,50; Ia. 10,84;	
Ia. sewing so. 30; mon. con. 36;	82 34
Brookfield, Gent. 15,25; fem. char. so. 14; Durcas asso. 7,69;	36 94
Danbury, Gent. 38; Ia. 54,81;	
mon. con. 8,62;	101 43
Huntington, Gent. 49,31; Ia. 81,38; Widow Z. Taylor, 12;	
mon. con. 12;	154 59
Monroe, Gent. 13,72; Ia. 24,67;	38 39
New Fairfield, Gent.	12 00
Newtown, Gent. 5,88; Ia. 13,85;	19 73
Redding, Gent. 15,75; Ia. 26,63;	42 38
Stratford, Gent. 16; Ia. 31,04;	
mon. con. 5;	52 04
Trumbull, Gent. 8,50; Ia. miss. so. 5,84; fem. asso. 12;	26 34
	590 85
Ded. am't paid by aux. so. for printing their ann. report,	30 00
	560 85
Ded. am't. ack. in No. for Dec.	350 00—210 85
Fairfield co. West, Ct. M. Marvin, Tr.	
Norwalk, Gent. 13; Ia. 4;	17 00
Grafton co. N. H. W. Green, Tr. Bath, I. Goodall,	100 00
Hartford co. Ct. J. R. Woodbridge, Tr.	
Berlin, Kensington so. Gent.	3 00
East Hartford, Mon. con.	15 00
East Windsor, North, Gent.	8 25
Glastenbury, Mon. con.	37 71
Hartford, S. so. Gent. 69,75; mon. con. 34;	103 75
N. so. Mon. con.	5 89
1st so. Gent.	31 25
Manchester, Gent. \$50 of the sum rckn. in Jan. No. were to constitute the Rev. BENNET F. NORTON an Honorary Member of the Board.	
Suffield, Mon. con.	10 00
Wethersfield, Newington so. La. Eunice so.	8 00
	222 85
Ded. am't. paid by aux. so. for printing their ann. report,	62 00—160 85
Mackinac, Michl. Ter. W. Mitchell, Tr.	59 50
Monroe co. N. Y. J. Bissell, Jr. Tr. Attica, Mon. con.	3 79
Byron, Fem. miss. so. 6; mon. con. 4,31;	10 31
Livonia, Sab. school, 9,71; mon. con. 33,52; mite so. 8,50;	51 73
Lyme, Fem. so.	10 00
North Le Roy,	5 00
North Penfield,	9 31
Ogden,	10 00
Parma and Greece,	15 34
Rochester, Mon. con. in 1st chh. 50,80; do. in 2d do. 17,05; do. in 3d do. 93,44; Miss H. Hatch, 3; a Kirkite, 10; int. 2,10;	176 39—291 87
Morris co. N. J. J. M. King, Tr.	62 78
New York city and Brooklyn, W. W. Chester, Tr.	396 65
Norwich and vic. Ct. F. A. Perkins, Tr.	
Rozrah, Gent. 9; Ia. 9,72;	18 72
Rozrahville, Gent. and Ia.	15 00
Franklin, Ia.	12 00
Griswold, Gent. 27; Ia. 43,37;	70 37
Jewett's City, Gent. 25,12; Ia. 10,38;	35 50
Lebanon, Gent. 19; Ia. 22,25;	54 27
mon. con. 13,02;	
Lisbon, Hanover so. Gent. 12,92;	39 65
Ia. 26,73;	
Newest so. Gent. 4,06; Ia. 8,73; fem. char. so. 12;	24 79
Montville, La. 15; a friend, 5;	20 00

New London co. contrib. at ann. meeting of consociation,	14 24
North Stonington, Gent. 13,25; la. 11,50;	24 75
Norwich Falls so. Gent. 69,25; la. 15,40; mon. con. 15,81;	100 46
Chelsea so. Gent. 166; la. 121,81; mon. con. 86,77;	374 58
Preston, Gent. 11,16; la. 10,02;	21 18
	825 51
Ded. expenses paid by aux. so. 11,75; c. note, 1;	12 75—813 76
<i>Oncida co.</i> N. Y. A. Thomas, Tr.	
Augusta, Fem. benev. so. 35; 1st cong. chh. and so. mon. con. 38,07;	73 07
Clinton, Mrs. F. Taylor, for Philip Taylor in Ceylon, 29; for Sandw. Isl. miss. 39;	50 00
Holland Patent, Coll. for outfit for Sandw. Isl. miss.	4 46
Homer, Benev. asso.	80 00
Lowville, Presb. chh.	8 25
Mount Vernon, A friend,	25 00
New Haven, Miss. asso.	12 00
Oswego Village, Mon. con. in presb. chh.	31 00
Paris Hill, Coll. in cong. chh.	20 78
Utica, Gent. asso. in 1st presb. chh.	29 96
Westmoreland, A lady,	50
Whitesboro', Aux. so.	44 00—379 04
<i>Palestine miss. so.</i> Ms. A. Alden, Tr. Coll. at ann. meeting,	29 62
Abington, S. par. Gent. 60,73; la. 27,10; E. W. 20;	107 83
Bridgewater, Gent. 14,56; la. 9,55; East and West Bridgewater, Gent.	24 11
Randolph, 1st par. Mon. con.	10 64
	22 65
	194 85
Ded. am't. paid by aux. so. for printing their ann. report, &c.	26 53—168 32
<i>Stratford co.</i> N. H. S. Emerson, Tr.	50 00
Taunton and vic. Ms. H. Reed, Tr.	
Berkley, Gent. 18,15; la. 21;	42 15
Hebronville, Miss. asso.	27 70
Sekonk, Gent. 15,23; la. 30,29;	45 52—115 37
<i>Windham co. North, Ct.</i> E. Newbury, Tr.	
Brooklyn, I. P. B. 50c. a bal. 15c.	65
Pomfret, La.	49 35—50 00
<i>Worcester co.</i> Ms. Relig. char. so. H. Mills, Tr.	
Grafton, La. 15,22; mon. con. 13;	28 22
Northbridge, La.	12 00—40 22
Total from the above Auxiliary Societies,	\$3,659 68

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H.</i> Mon. con.	17 00
<i>Adams co.</i> Pa. Mrs. McKee,	1 50
<i>Albany, N. Y.</i> Mon. con. in Ref. Dutch, and 1st, 2d, and 3d presb. chhs. 102,79; la. miss. so. in 2d presb. chh. 50; mon. con. in 4th presb. chh. 50;	202 79
<i>Andover, Ms.</i> Mon. con. in Theol. Inst.	91 00
<i>Arkport, N. Y.</i> Fem. benev. so.	15 00
<i>Bangor, Me.</i> Mon. con. in 1st cong. so.	38 00
<i>Barrington, R. I.</i> Mon. con. in cong. chh.	12 00
<i>Basking Ridge, N. J.</i> Fem. cent. so.	6 00
<i>Bath, Me.</i> Mon. con. in N. par.	36 50
<i>Bedford, Pa.</i> Mon. con. 4,50; dona. 50c.	5 00
<i>Boscawen, N. H.</i> A friend,	75
<i>Boston, Ms.</i> Rev. J. Kimball,	12 00
<i>Bradford, W.</i> par. Ms. Mon. con.	7 00
<i>Bristol, R. I.</i> Fem. miss. sewing so.	25 00
<i>Brookline, Ms.</i> Mon. coll. for education in Greece,	7 02
<i>Brunswick, Me.</i> Mon. con.	58 43
<i>Cambridge, N. Y.</i> Mon. con.	14 00
<i>Canton, Ms.</i> Fem. miss. so.	13 00
<i>Catskill, N. Y.</i> A few ladies,	45 00

<i>Cavers, Scotland, J. Douglas, by Rev. J. Wheeler,</i>	24 00
<i>Chambersburgh, Pa.</i> S. Patterson, for 3rd Hoyt in Ceylon,	20 00
<i>Charlestown, Ms.</i> Fem. relig. char. so. in 1st cong. so.	40 00
<i>Cherry Valley, N. Y.</i> Mon. con. 13,70; fem. miss. so. 21,50;	35 20
<i>Chittenango, N. Y.</i> Rev. D. A. Sherman,	11 94
<i>Concord, N. H.</i> A friend,	3 75
<i>Concord, Ms.</i> Mon. con. in Trin. chh.	69 72
<i>Cooperstown, N. Y.</i> Mon. con. in presb. chh.	15 00
<i>Crab Meadow, N. Y.</i> W. P. Buflitt,	3 50
<i>Durham, N. H.</i> Mon. con.	8 00
<i>Durham, N. Y.</i> Fem. cent. so. in W. chh. 32,30; mon. con. 10,12; L. Strong, 3; fem. juv. so. 1,50;	46 92
<i>Epping, N. H.</i> Mon. con.	6 00
<i>Fairhaven, Ms.</i> Rev. Mr. Gould's so.	35 00
<i>Fall River, Ms.</i> Gent. asso. 31,70; la. asso. 8,64; coll. after sermon by Rev. Mr. Tinker, 11,66;	52 00
<i>Franklin, N. H.</i> A friend,	1 00
<i>Gouverneur, N. Y.</i> Mon. con.	13 50
<i>Hanover, Ms.</i> Theol. so. in Dartmouth college,	12 00
<i>Hudson, N. Y.</i> D. Mellen,	50 00
<i>Jamaica, N. Y.</i> E. Wickes, to constitute the Rev. JOHN BLATCHFORD of Bridgeport, Ct. an Honorary Member of the Board,	50 00
<i>Leominster, Ms.</i> Juv. miss. so. 2; mon. con. in ev'ng. so. 25,53;	27 53
<i>Lincoln, Ms.</i> Mon. con.	12 00
<i>Lockport, N. Y.</i> 1st presb. chh. and so.	15 55
<i>Lowndes co.</i> Miss. W. H. Craven,	5 00
<i>Ludlow, Vt.</i> Fem. cent. so. and fem. asso.	20 75
<i>Marbletown, N. Y.</i> Mon. con. in Ref. D. chh.	11 00
<i>Mattapoisett, Ms.</i> Coll.	19 11
<i>Middleboro', Ms.</i> Indiv.	14 50
<i>Monson, Ms.</i> A friend to the heathen,	80 00
<i>Nassau, N. Y.</i> Mon. con.	10 00
<i>Newark, N. J.</i> J. Conger,	25 00
<i>New Bedford, Ms.</i> Collection, 98,94; an indiv. 20;	118 94
<i>Newbern, N. C.</i> Mon. con.	3 25
<i>Newburyport, Ms.</i> Mon. con. in Rev. Mr. Dimmick's so. 54; young la. benef. so. for Luther F. Dimmick in Ceylon, 12; for Catharine Dimmick do. 20;	86 00
<i>New Hampshire, A friend, dec'd, by Mrs. Fisher,</i>	50 00
<i>New Ipswich, N. H.</i> Mon. con. 18,61; J. Appleton, 1;	19 61
<i>Newman's Creek cong. O.</i> Rev. S. Cleland,	3 50
<i>New York City, A fem. friend,</i>	8 00
<i>Norfolk, Ct.</i> J. Battell, 12; Mrs. S. Battell, 12;	24 00
<i>Northboro', Ms.</i> A. Rice,	12 00
<i>Norwich, Ms.</i> An indiv.	5 00
<i>Palmer, Ms.</i> Mon. con.	13 00
<i>Pelham, N. H.</i> Rev. Dr. Church, for Stephen Church in Ceylon, 12; mon. con. 13,57; a friend, 2;	27 57
<i>Philadelphia, Pa.</i> Mon. con. in a private family,	15 00
<i>Pittsburgh, Pa.</i> J. McKeehan, for wes. miss.	50 00
<i>Plymouth, N. H.</i> Elizabeth Thompson,	25 00
<i>Princeton, N. J.</i> Mon. con. in Theol. sem.	20 00
<i>Rochester, Ms.</i> Indiv. in Rev. Mr. Bigelow's par. 7,07; do. in Rev. Mr. Cobb's so. 6;	13 07
<i>Salisbury, N. H.</i> S. C. Bartlett,	1 00
<i>Saugersfield, N. Y.</i> Mon. con. in cong. so. 2,50; Rev. H. I. Lombard, 1;	3 50
<i>Sheldon, N. Y.</i> 2d presb. chh.	3 50
<i>Shippensburgh, Pa.</i> Presb. chh.	2 00
<i>Simsbury Ct.</i> Mon. con. 12,11; B. and P. E. 3; D. P. E. av. of chickens, 1,50;	16 61
<i>Sinking Valley, Pa.</i> Fem. miss. so.	20 00
<i>South Berwick, Me.</i> Mon. con. 36,05; indiv. 13,95; to constitute the Rev. S. H. KEELE an Honorary Member of the Board,	50 00

<i>Spring Mills, Pa.</i> Sinking Creek aux. so.	2 00
<i>Staunton, Va.</i> J. Cowan,	10 00
<i>Sterling, Ms.</i> Fem. miss. so.	18 19
<i>Troy, N. H.</i> Mon. con. in Rev. S. Morse's so. 16; Rev. E. Rich, 15;	31 00
<i>Uniontown, Pa.</i> Mon. con. in presb. cong.	20 00
<i>Wareham, Ms.</i> Indiv.	3 25
<i>West Bloomfield, N. Y.</i> 1st presb. chh.	25 00
<i>West Brookfield, Ms.</i> An. indiv.	5 00
<i>Wheeling, (vic. of,) Va.</i> Mrs. Steenrod,	5 00
<i>Wilton, N. H.</i> Mon. con.	7 14
<i>Windham, Vt.</i> Gent. and la. asso.	18 10
<i>Woodbridge, N. J.</i> Mon. con. in presb. chh.	14 13
<i>Youngstown, N. Y.</i> Cent. so. 2; a fem. friend, 3;	5 00
Whole amount of donations acknowledged in the preceding lists, \$5,759 00.	

III. LEGACIES.

<i>Blandford, Ms.</i> Miss Thankful Moses, dec'd, by Eli Hall, Ex'r.	50 00
<i>Canton, Ct.</i> Dr. Solomon Everest, dec'd, (\$8,202 94 having been rec'd previously,) by B. Ely, Ex'r.	6 00
<i>Mount Vernon, N. Y.</i> Mrs. Stiles, dec'd, by A. Thomas,	2 75
<i>Thornston, N. H.</i> Miss Elizabeth McLellan, dec'd, for wes. miss. by E. Little, Jr. and D. Baker,	100 00

IV. DONATIONS IN CLOTHING, &c.

<i>Ashfield, Ms.</i> A box, rec'd at Mackinaw.	
<i>Augusta, Me.</i> A box, fr. juv. sewing so. for Rev. H. Allen, Choctaw na.	
<i>Austinburgh, O.</i> A box, rec'd at Mackinaw.	
<i>Barnard, Vt.</i> A box, fr. fem. miss. so.	40 92
<i>Boston, Ms.</i> A bundle, fr. ladies, for Sandw. Isl.	
<i>Brooklyn, N. Y.</i> A box, rec'd at Mackinaw.	
<i>Conway, Ms.</i> A box, rec'd at do.	
A box, fr. females of cong. so. &c. for Brainerd.	
<i>Durham, N. Y.</i> A box, fr. west. chh.	45 11
<i>Essex, Vt.</i> A box, fr. la. asso.	36 83
<i>Fairhaven, Vt.</i> A box, fr. ladies.	37 00
<i>Fairhaven, Ms.</i> A box, fr. indiv. for Sandw. Isl. miss.	
<i>Glastenbury, Ct.</i> Two pair hose, fr. Mrs. J. H.	
<i>Greenfield, Ms.</i> A box, rec'd at Mackinaw.	1 00
<i>Hamp. Chris. Depos. Ms.</i> Cunningham, cloth &c. fr. fem. asso. Northampton, socks, fr. fem. asso.	
<i>Hartford, Ct.</i> A keg of printing ink.	
<i>Hartwick and Fly Creek, N. Y.</i> A box, fr. benev. so. for Yoknokchaya,	90 00
<i>Hathfield, Ms.</i> A box, fr. ladies.	87 31
<i>Heath, Ms.</i> A box, rec'd at Mackinaw.	
<i>Hollis, N. H.</i> A box, fr. ladies, for Brainerd.	
<i>Hudson, O.</i> A box, rec'd at Mackinaw.	
<i>Jamaica, N. Y.</i> A box, fr. Mrs. C. Lambersen.	
<i>Lee, Ms.</i> A barrel, for Dwight.	
<i>Livonia, N. Y.</i> A bale and bundle, rec'd at Mackinaw.	
<i>Martinsburgh, N. Y.</i> A box, fr. fem. miss. so.	17 61
<i>New Bedford, Ms.</i> Four boxes clothing, soap, &c. for Sandw. Isl. miss.	
<i>Northfield, Ms.</i> A bedquilt, fr. Miss Moody. A pr. shoes.	
<i>North Guilford, Ct.</i> A box, 47,50; a box, for Rev. W. F. Vaill, Union.	
<i>Otsego, Hartwick and Middlefield, N. Y.</i> A box, fr. benev. so. for Hebron.	53 90
<i>Palmira, N. Y.</i> A box, rec'd at Mackinaw.	
<i>Pelham, N. H.</i> A bundle, fr. fem. char. so. for wes. miss.	

<i>Rochester, N. Y.</i> Clothing, fr. benev. so.	
58,64; two cloaks, fr. ladies, rec'd at Tuscarora, 20;	78 64
<i>Rome, Wright's settlement, N. Y.</i> A box, fr. fem. home miss. so. for Mackinaw,	18 94
<i>Schenectady, N. Y.</i> [supposed] A box, rec'd at Mackinaw.	
<i>Spencer, Ms.</i> A box, fr. fem. char. so. for Dwight,	24 85
<i>Underhill, Vt.</i> A box, fr. fem. miss. so.	22 67
<i>Vernon Centre, N. Y.</i> A box, for Green Bay miss.	
<i>Walpole, Ms.</i> Shoes and stockings, fr. J. H. and Mrs. H. for wes. miss.	
<i>Wendell, Ms.</i> A box,	7 33
<i>West Bloomfield, N. Y.</i> Clothing, fr. 1st chh. 21,57; do. fr. 2d chh. 6,13, rec'd at Tuscarora,	27 70
<i>Westminster, W. par. Vt.</i> A bundle, fr. fem. benev. so.	
<i>Wethersfield, Ct.</i> Two bundles, fr. la. asso. in Newington so.	5 00
<i>Winfield, N. Y.</i> A bundle, fr. Mrs. B. Towne, for Green Bay miss.	5 00
<i>Wuburn, Ms.</i> A bundle, fr. chil. in school of Miss P. B. for Choc. miss.	
<i>Unknown,</i> A box, for Arkansas mission. A box, rec'd at Mackinaw.	

The following sums were contributed for the erection of a meeting house at MACKINAW, to accommodate the inhabitants of the village, the military, and the mission.

From the Indian agent, persons engaged in the Indian trade, or connected with the American fur company, viz.	
J. J. Astor, New York, 250; American Fur Company, 50; R. Stuart, 50; G. Boyd, Indian agent, 50; W. Mitchell, 50; W. A. Aitkin, 40; J. Holliday, 20; L. M. Warren, 20; S. Ashman, 20; D. Dingley, 20; H. B. Hoffman, 20; J. Rollette, 20; A. Bailly, 20; H. L. Dousman, 20; R. Robinson, 20; W. Brown, Jr., 10; D. Aitkin, 10; E. Rousseau, 10; P. Duvernay, 10; S. Abbott, 10; H. H. Sibley, 5; J. A. Drew, 5; G. D. Donsman, 5; B. Chapman, 5; M. Morrison, 5; W. Holliday, 5; G. Franchere, 5; A. Morrison, 3; I. H. Fairbanks, 3; T. Conner, 3; B. Cadotte, 3; I. B. Corbin, 1; B. Bouchien, 3; C. Cheboilles, 3; J. Laframboise, 3; T. Guthrie, 2;	779 00
From citizens not engaged in the Indian trade;—	
M. Donsman, 50; A. D. Stewart, 20; W. Sylvester, 10; A. Wendall, 10; A. R. Davenport, 10; N. Paffer, 10; S. C. Lasley, 5; J. Graham, 5; T. A. B. Boyd, 4; D. B. Gorham, 3; J. Dolcur, 1; L. Bourase, 1;	129 00
From military officers;—	
Dr. R. S. Satterlee, 30; Maj. J. H. Vose, 15; Col. E. Cutler, 15; Capt. R. A. McCabe, 10; Lieut. W. Alexander, 10; Lieut. A. I. Center, 10; Lieut. A. R. Hetzel, 10; Lieut. Sibley, 10;	110 00
Sundry persons, by Miss E. Aitkin, 22,63; do. by Mrs. Satterlee, 5,75; Miss Bidwell, Canada, 10;	
	38 37
	\$1,056 37

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.